Tanner 562

A SHORT TREATISE

Containing all the Principall Grounds of Christian RELIGION.

By way of Questions and Answers, very profitable for all sorts of men, but especially for Housholders.

Whereunto are added severall Questions by the Reverend Author's own Pen, to clear the Exposition: As you may perceive by the Epistle to the Reader.

by John Ball.

The thirteenth Impression.

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Thom. Tanner BB

To the Reader.

Christian Reader.

THe many Impressions of this Catechisme, (both with and without the Exposition) do manifest what good acceptance it hath found amongst the people of God. And I hope that by meanes of this change, with which it is now put into thy hand, it will prove much more profitable unto all such who shall diligently improve it.

The Questions which the reverend Author (Mr *John Ball*) did by his own pen, put into the Margin of the Book, to clear the Exposition, for the benefit of some private friends, are now upon the request of many, both Ministers and others (who have experienced the profit hereof) published for more common use. The Catechisme as now Printed, remaines the self-same for substance, without addition or diminution, and there is no more change in the phrase of words, then necessity compelled, that there might be an harmonious suitablenesse betwixt the Questions and Answers. If any through the quicknesse of their own parts, shall complaine of some needlesse repetitions which might have been forborn, and of lesse exactnesse then might here have been expressed, they are intreated to consider, 1. That as the first composing of the Catechisme, so this

new modelling of it, intends the instruction of Children and ignorant Christians, whose weaknesse requires such condescentions. 2. That cautiousnesse to keep off, from all seeming materiall alterations, may make a satisfying Apologie.

Some care hath been taken, to Correct former over-sights of the Printer, in the Scripture quotations, though probably there may yet some *Errata* be espied, amongst so great a multitude of proofes. Mr *Thomas Langley* (a faithful servant of Christ, and Minister of the Gospel at *Middle-wich* in *Cheshire*) may be justly judged by those who know him, (as he is indeed by my self) the meetest man to have appeared by an Epistle in this publication, because he was the Authors most ancient, much endeared friend, and could have spoken experimentally, very much in reference to this worke, (being one of them (as I conceive) who concurred (at least) with the worthy Author, in the first publishing of this Catechisme;) yet his great modesty, hath put it upon my hand, though he hath been pleased to afford his assistance in the service.

I will not say much to perswade the carefull husbanding of such like helps, for instruction in the principles of Religion. Wisdome is the principal thing (saith *Salomon*) therefore get wisdome, and with all thy getting, get understanding. Ministers making trial of their peoples knowledge, do discern a broad difference, betwixt them who have learned Catechismes, and others who have not been instructed therein. Doubtlesse, governours of families, by diligence and constancy in teaching their children and servants, would very much edifie them-

themſelves. By means of Catechiſing, mens knowledg will be more clear, diſtinct, ſweet, uſefull, and they ſhall be ſecured from the taint of fundamental errours. The reading of Scripture and other good books, as alſo the hearing of Sermons, will be much more delightful and profitable, when people ſhall be able to refer truths unto their proper heads in Divinity: and thus their ſlaſhineſſe and unſoundneſſe will be made manifeſt, whoſe proud blindneſſe, emboldens them to adventure upon Preaching work, which they have not competent ſtrength to wield.

My heart unfainedly deſires, that this Catechiſme, (as it is now tendred) may prove thus ſerviceable to the ſoules of many, through Gods rich bleſſing, in the Lord our Saviour.

I am

Thy ſervant in and

for Jeſus Chriſt,

SIMEON ASHE.

Novemb. 6.
1650.

To the Christan Reader.

WEe offer here unto thy view (good Christian Reader) the principles of Religion, with a short Exposition upon the same, for the explanation of what may seeme difficult, the confirmation of the truth professed against Popery, and the inforcing of sundry duties of weightie and great importance. The method wee have followed is plaine and naturall; the matter wholesome, but not adorned with flowers of eloqnence. We begin with the maine end that all men ought to aime at: because there can be no motion but for some end, as there can bee no effect but from some efficient. Thence wee proceed to the meanes whereby the end may bee attained: for it is in vaine to propound an end unto our selves, if either the way be impossible, or imperfect; if either it cannot be knowne, or doe not leade to the fruition there of. In the meanes we consider, whence direction is to be taken, and what it to bee learned: and there we shew what, and who God is, how wee must conceive of him, why he ought to be worshipped, what covenant he made with Adam in the time of innocency, and how Adam by transgression fell, and plunged himselfe, and his posterity into

into woe and misery unspeakeable, intolerable, and eternall. In the next place wee lay downe the meanes, that God hath ordained for mans recoverie; And there is handled what Christ is, what he hath done for us, how we are made partakers of his benefits, how faith is wrought and increased in us, & what obedience we owe to God in Christ, who is the object of Christian religion. And because the godly in this course of Christianity are compassed about with infirmities, subject to many falls, and assaults with many tentations, which might discourage and turne them out of the way, therefore we have added, what course a Christian should take to grow in grace, how he may be preserved from falling, how he should recover after his fall, and of what priviledges the Godly are, or may be partakers, in this life. And in the last place, the blessednes of the Saints after this life is ended, is touched in few words; whereby the sufficiency of the meanes is manifested. For as it is a way prescribed of God, so it leadeth us unto God, the first, chiefe, & all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such Godly Housholders, as desire to in-

ſtruct and train up their children and ſervants in the information and fear of the Lord, but want leiſure, or ability, to furniſh themſelves out of larger and more learned Treatiſes. For their ſakes we have adventured to compile this poor Treatiſe, and make it common, that they might have ſome help at hand, whereby they might be confirmed in the truth, againſt the vain cavils of the Papiſts, and the better inabled to inform them that be committed to their charge. If any ſuch ſhall vouchſafe to make uſe of this book, we would deſire him to mark, and obſerve theſe few things. Firſt that the letters a, *and* b, *and* c, *&c. ſet in the Anſwer, do direct, what part of the Anſwer the Teſtimonies of Scripture alleadged do ſerve to confirm. And theſe directions,* ‖ † * *do intimate what words, or which parts of the Anſwer are explained in the Expoſition. Secondly, in teaching the Queſtions and Anſwers, take the paines to ſearch into the proofes which are alleadged for confirmation of the matter; and if the ſame things, word for word be not found in the Verſes of Scripture cited, then be pleaſed further to enquire what reaſons or Arguments may be drawn from the place, to prove what is intended. This we commend, becauſe it is a*

courſe

courſe behooveful for the obtaining of wel-grounded knowledge, the getting of ſtedfaſt and aſſured faith and comfort, and growing to be familiarly acquainted with the Word. Thirdly, in reading the Expoſition of every Anſwer, take notice what is delivered by way of explication or confirmation, and what reaſons, and how many, are brought to prove any point. Thereby a man ſhall be inabled to refer that which he heareth in the publike aſſembly, or readeth in Godly and learned Books, to ſome head, apply it to right purpoſe, treaſure it up ſafe in memory for uſe in the time of need, and have in readineſſe to anſwer the gain-ſayers.

Thus heartily deſiring and hoping (good Reader) that thou wilt make uſe of theſe directions given, profitably to guide thee through this ſmall worke; we commit thee to God, and the word of his grace, who is able to direct, and ſafely lead thee unto eternall happineſſe; craving that if thou receive benefit from God upon the peruſall of this ſimple Treatiſe, thou be carefull to poure out thy ſoul unto God for us, that he would enrich us with his grace more and more, for the glory of God, the good of his Church, and the comfort of our own ſouls.

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A ſhort

A

Short CATECHISM.

With an Expoſition upon the ſame.

Queſtion.

WHat ought to be the chiefe, and continuall care of every man in this life?

A. To a glorifie ‖ God, and b ſave his † ſoule. a 1 Cor. 10. 31. b Acts 16. 30, 31. Mat. 16. 26.

Expoſ. ‖ Q. *What is Gods glory?*

A. Gods glory is his ſurpaſſing worthineſs.

Q. *Can it be encreaſed?*

A. It cannot be encreaſed, nor fully manifeſted, Exod. 33. 20.

Q. *Why ſo?*

A. Be-

A. Because he is most perfect, Psal. 16. 2. and infinite, Job 22. 2. & 35. 7.

Q. *When is God said to glorifie himself?*

A. God is said to glorifie himselfe, when he makes his excellency to appeare, Numb. 14. 21. Psal. 72. 19. Ezek. 43. 2.

Q. *When doe Angels and men glorifie him?*

A. Angels and men glorifie him, when they extoll his greatnes, and testifie their acknowledgement of his glory, Luk. 2. 14. Rev. 14. 7. Exod. 15. 2.

Q. *What is it then to glorifie God?*

A. To glorifie God then is inwardly in heart, Rom. 4. 20. 1 Cor. 6. 20. and outwardly in word and action, Matth. 5. 16. 1 Pet. 2. 12. to acknowledge God to be such a one as he hath revealed himselfe Rev. 4. 9, 11. Psalm 29. 1, 2, and 50, 23.

Q. *Of glorifying God, why should man be most carefull?*

A. Of glorifying God, man should be most carefull, 1. Because God is the beginning from which, and the end unto which all things doe tend, Rom. 11. 36. (2.) His glory is in it self most excel-

excellent, Exod. 33. 18, 19. Pſal. 148. 13. (3.) Moſt deare to him, Exod. 7, 4, 5. Iſa. 42. 8. & 48. 11. (4.) The ſupreame end of all divine revelation, Epheſ. 2. 7. (5.) The end of all his workes, Eph. 1. 5, 6. Prov. 16. 4. Exo. 9. 16. Pſal. 50. 15. John 11. 4, 40. (6.) The end of mans life, Pſal. 6, 4, 5, and ſervice, Zac. 7, 5, 6. Pſalm. 101. 1. Iohn 3, 28, 29. And (7.) all meanes furthering the ſame, are available to mans ſalvation, Rom. 4. 20, 21. Ier. 13. 16. Mal. 2, 2. 1 Sam. 2. 30. Pſal. 50. 23.

Q. *What is it to take care of our ſalvation?*

A. † To take care of our ſalvation, is ſo to live here, that we may live with the Lord hereafter, Phil. 2, 12, 2. Pet. 3, 11, 14.

Q. *Why ſhould man take care of his ſalvation?*

A. 1. Becauſe the ſalvation of the ſoul is moſt precious, Pſal. 49. 8. (2.) It cannot be obtained without care, Act. 2. 37. 1 Cor. 9. 24. Matth. 7. 13. Luk. 13. 24. (3.) He is ever mindleſs of Gods glory, that is careleſs of his eternall happineſſe, Epheſ. 2, 12. Iohn 5. 44.

and 7, 18. (4.) Eternall life is a durable treaſure, Luke 12. 33, and 16, 9, 10. 1 Tim. 6. 17, 18. (5.) All worldly things are vaine, uncertaine, and tranſitory, Matth. 6, 19. Pſal. 73, 18, 19. (6.) The ſoule came from God, and is after a reſtleſſe manner carried to ſeeke and deſire communion with God. (7.) A deſire to be happy is naturally planted in the heart of all men by God himſelf. And (8.) God is infinite in goodneſſe, the higheſt of all things that are to be deſired; Therefore we ſhould earneſtly ſet our affections upon things that are above, Col. 3, 1. 2 Phil. 3, 3, 12, 13, 14. and infinitely deſire the enjoying of Gods preſence in heaven.

Q. *Whence muſt we take direction to attain hereunto?*

A. Out of the e word ‖ of God alone, e Iohn 20. 31.

Expoſ. ‖ Q. *Why muſt wee take direction out of the word of God to obtaine ſalvation?*

A. (1) Becauſe God only can give the Crown of glory, 2 Tim. 4. 8. Iam. 1. 12. (2.) He alſo is the author, object, and end of true Religion, Gen. 18. 19,

Acts

Acts 18. 25, 26. Iohn 6. 29. therefore none but he can reveale the way how we ſhould obtain that everlaſting inheritance, Pſal. 16. 11. Prov. 2. 6, 9.

Q. *How may it be proved that God is the Author of Religion?*

A. 1. Becauſe the nature of God is incomprehenſible, his will and works are unſearchable, Heb. 11. 6. Deut. 4. 4, 6, and 29. 29. Heb. 11. 3. (2.) No man hath known the Father but the Son, and he to whom the Son hath revealed him, Iohn 1. 18. Matth. 11. 27. And 3. The Goſpell is an hidden myſtery, 1 Cor. 2. 7, 10. Rom. 16. 25, 26. ſo that we can know nothing of God, untill God himſelf manifeſteth it unto us, Pſal. 103. 7, & 147, 19, 20.

Q. *What underſtand you by the word?*

A. By the word of God, we underſtand the will of God revealed unto reaſonable creatures, teaching them what to do, beleeve, and leave undone, Deut. 29. 29.

Q. *What call you the word of God?*

A. The *d* holy Scripture † immediately ‖ inſpired, which is contained in the bookes of the Old and New Teſtament, *d* 2 Tim. 3. 16.

Expos. † Q. *Hath not this word been diversly made known heretofore?*

A. This word of God hath heretofore been diversly made known, Heb. 1. 1. 2s 1. By inspiration, 2 Chron. 15. 1. Isa. 59. 21. 2 Pet. 1. 21. (2.) By ingraving in the heart, Rom. 2. 14. (3.) By visions, Num. 12. 6, 8. Acts 10. 10, 11. Apo. 1. 10. (4.) By Dreames, Iob 33. 14, 15. Gen. 40. 8. (5.) By Vrim and Thumnim, Numb. 27. 21. 1 Sam. 30. 7, 8. (6.) By signes, Gen. 32. 24. Exod. 13. 21. (7.) By Audible voyce, Exod. 20. 1, 2. Gen. 22. 15. and lastly by writing, Exod. 17. 14.

Q. *How is this word revealed in writing called?*

A. This word so revealed, is by excellency called, 1. The Scripture, Gal. 3. 22. John 10. 35. and 2. The holy Scripture, Rom. 1. 2.

Q. *Why is it called the holy Scripture?*

A. 1. In respect of God the Author, Acts 1. 16. & 4, 25. (2.) The holy penmen, Luk. 13. 28. 2 Pet. 1. 21. (3.) The matter, 1 Tim. 6. 3. Tit. 1. 1. and (4.) The end thereof, Ro. 15. 4. 2 Tim. 3. 17.

Q. *Why was this truth deliver'd to the Church in writing?* *A.* The

The truth of God was delivered to the Church in writing, Deut. 31. 9. Hoſ. 8. 12. Rev. 2. 1. (1.) That it might be preſerved pure from corruption, 2 Pet. 1. 12, 13, 15. (2.) That it might be better convayed to poſterity, Ier. 36. 27, 28. Deut. 31. 19, 24, 25, 26. (3.) That it might be an infallible ſtandard of true doctrin. and (4.) That it might be the determiner of all controverſies, Iſa. 8. 20. Mal. 4. 4. Deut. 17. 11. (5.) That our faith might be confirmed beholding the accompliſhment of things propheſied, 1 King 13. 2. with 2 Kings 23. 16. Acts 17. 10, 11. and (6.) For the more full inſtruction of the Church, the time of the Meſſias either drawing on, Mal. 4. 4. or being come, Luk. 1. 2, 3.

Q. *What is it to bee immediately inſpired?*

A ‖To be immediately inſpired, is to be as it were breathed, and to come from the father by the holy Ghoſt, without all meanes.

Q. *Were the Scriptures thus inſpired?*

A. Thus the holy Scriptures were inſpired both for matter, and words, Luk. 1. 70. 2 Pet. 1. 21.

Q. *What are the the bookes of the old Testament?*

A. † Moſes and e the Prophet, e Luke 24. 27.

Expoſ. † Q. *What meane you by the books of the old Teſtament?*

A. All the books of holy Scripture, given by God to the Church of the Jewes.

Q. *How are they called?*

A. They are called, (1.) The Law, Luk. 16. 16. Iohn 12. 34. and (2.) the Prophets, Rom. 1. 2, & 16, 25, 26.

Q. *Why were they called the Prophets?*

A. Becauſe they were written by holy men, ſtirred up, ſanctified, and inſpired of God for that purpoſe, 1 Pet. 1. 11. Heb. 1. 1.

Q. *Vnder what heads be they ordinarily compriſed?*

A. Ordinarily they are compriſed under theſe two heads, (1.) The Law, and the Prophets, Mat. 22. 40. Act. 13. 15. Mat. 7. 12. Or (2.) The Law of Moſes and the Prophets, Acts 28. 23. Or (3) Moſes and the Prophets, Ioh. 1. 45. Luk. 16. 29.

Q. *Why is* Moſes *diſtinctly named?*

A. Moſes is diſtinctly named from the

the reſt, becauſe he was firſt and chief of the Prophets.

Q. *We read them diſtinguiſhed into* Moſes, *the Prophets, and the Pſalmes, why are the Pſalmes diſtinctly named?*

A. The Pſalmes are mentioned particularly, Luk. 24. 44. becauſe they are the choyce and flower of all other Scripture.

Q. *Which are the Bookes of the new Teſtament?*

A. Matthew, Marke, Luke, and the reſt, as they follow in our Bibles.

Q. *How may it bee proved that thoſe bookes are the word of God immediately inſpired by the holy Ghoſt to the Prophets and Apoſtles?*

A || First, By the † teſtimony f of the Church, * Secondly, Conſtancy g of the Saints, || Thirdly, Miracles h wrought to confirme the truth, i and Fourthly, the † Antiquity thereof. f 2 Pet. 1. 19. g Rev. 6. 9. h 1 King. 17. 24. Joh. 3. 2. i Jer. 6. 16. Heb. 13. 8.

Expoſ. || Q. *It it expedient to know that theſe Bookes are the word of God?*

A. It is very expedient and neceſſary that all Chriſtians of age and diſcretion, ſhould know that the Scriptures

ptures are the very Word of God.

Q. *What is it to know them to be the word of God?*

A. It is to know them to be the immediate and infallible truth of God that is to be received, obeyed and believed.

Q. *Why is that expedient to be known?*

A. 1. Because thereby we are the better fitted to hear, read, and receive the Word with attention, joy, reverence, submission. *Act.* 10. 33. and assurance of faith: which being a divine grace, must have a divine foundation. 2 *Tim* 3. 15, 16. 1 *John* 5. 13. and being certain must have a sure ground, even the word of God. *John* 5. 46. *Eph.* 2. 20. *Rom.* 4. 18.

2. Also it ministers no small comfort in affliction and temptation. that we know whom we have trusted, 2 Tim. 1. 12. Act. 5. 29.

Q. *How must this be known?*

A. This must be known not by opinion, or probable conjecture, which may deceive, but by certain and distinct knowledge.

Q. *What is certain and distinct knowledge?*

A.

A. That whereby we conceive of things certain certainly as they are, and are aſſured that we conceive of them no otherwiſe then as they are.

Q. *Why is ſuch knowledge requiſite?*

A. That we may be able to ſtop the mouths of Atheiſts and Papiſts, who carp againſt the truth. 2 Cor. 13. 3.

Q. *How come we to the knowledge hereof?*

A. We come not to the underſtanding hereof by ſence or diſcourſe of reaſon: But this matter is to be diſcerned and believed by Faith.

Q. *What Rules are to be obſerved for the better clearing of this matter?*

A. For the fuller clearing of the point, ſundry rules are to be obſerved, both concerning faith, and concerning the Scripture it ſelf.

Q. *What is the firſt Rule?*

A. 1. Diſtinction muſt be made between certainty of Faith, and certainty of ſenſe or ſight. 1 *Rule.*

Q. *How are they diſtinguiſhed?*

A. 1. Things believed in themſelves are more certain then things ſeen, but they are not alwayes ſo apprehended by us.

2. Cer-

2. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it prevaile against them, Gen. 15. 6, 8. 1 Cor. 13. 9, 12. Jud. 6. 36, 37, 38.

Q. *What is the second Rule?*

2 *Rule.* *A.* 2. Implicite faith is to be distinguished from explicite faith.

Q. *What is faith implicite?*

A. Implicite faith is that by which we confusedly believe that such Books are the Word of God, not understanding the sense of them.

Q. *What is faith explicite?*

A. Explicite faith is ever joyned with a distinct and certain understanding of the thing believed, Joh. 3. 2, 10.

Q. *What is the third Rule?*

3 *Rule.* *A.* 3. Historical fath must be distinguished from justifying and saving faith.

Q. *What is faith Historicall?*

A. Historicall faith stands in the certainty of the mind, and believes God speaking in his Word.

Q. *What is Faith justifying?*

A. Justifying and saving faith contains the perswasion and confidence of the heart, whereby we not onely be-

believe the Word of God to be the chief truth, but alſo do imbrace it as containing the chief good of man. Jam. 2. 19. Joh. 5. 35. Heb. 6. 11. and 10. 22. Eph. 3. 12.

Q. *Why are they to be diſtinguiſhed?*

A. Becauſe all things in Scripture are not alike to be believed, neither do the ſame Arguments ſerve to beget each faith.

Q. *What is the fourth Rule?*

A. 4. Concerning the Scripture, we must put difference between the doctrine therein contained, and the writing. 4 *Rule.*

Q. *Why is this to be obſerved?*

A. Becauſe the ſign is for the ſenſe, and the knowledge and faith of both is not alike neceſſary. The doctrine was ever neceſſary to be believed, the manner of revealing was not alwayes, Joh. 8. 24.

Q. *What is the fift Rule?*

A. 5. Of doctrines ſome are ſimply neceſſary to ſalvation, containing the main grounds and chief heads of Chriſtian Religion; others are expoſitions, or amplifications of the ſame, very profitable, but not of ſuch neceſſity, 5 *Rule.*

sity, 1 Cor. 3. 12, 13. Col. 2. 18, 19. Phil. 3. 15.

Q. *What is the sixth Rule?*

6 *Rule.* A. 6. A distinction is to be put between the Scripture generally considered, in respect of the manner of revealing, and between the number and order of the Books.

Q. *Why is this to be noted?*

A. It being one thing to believe that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Books.

Q. *What is the seventh Rule?*

7 *Rule.* A. A difference is to be made between the chief Author of a Book, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20.

Q. *Why is this to be noted?*

A. Because it is one thing to believe that God is the Author of this or that Book: another to believe that it was written by this or that Scribe, or Amanuensis.

Q. *What is the eighth Rule?*

A. 8. The substance of doctrine necessary to salvation contained in Scripture, is to be believed with an expresse,

preſſe, hiſtorical, and ſaving faith: but the number and order of Books is to be believed with faith hiſtoricall. 8 *Rule.*

Q. *What is the firſt argument to prove the Scriptures to be the word of God?*

A. The teſtimony of the Church.

Q. *What underſtand you by the Church?*

A. † By the Church we underſtand not the Pope, whom the Papiſts call the Church virtuall; not his Biſhops and Cardinals met in generall Councel, whom they call the Church repreſentative; but the whole company of beleevers, who have profeſſed the true faith; whether thoſe who received the bookes of holy Scripture from the Prophets and Apoſtles, or thoſe who lived after.

Q. *Under the name of the Church, doe you comprehend the Prophets and Apoſtles?*

A. Under the name of the Church we comprehend not the Prophets and Apoſtles, as they were immediately choſen and called to be the pen-men of holy Scripture.

Q. *Why ſo?*

A. Becauſe they wrote not as men

in

in the Church, but above the Church.

Q. *How is this testimony of the Church considered?*

A. This Testimony of the Church is considered, 1. Of the Iewes. 2. Of the Christians.

1 Of the *Jews.*

Q. *What Bookes did the Jewes receive?*

A. The Church of the Iewes professed the doctrine, and received the books of the old Testament, and testified of them that they were divine.

Q. *What things give force to this testimony?*

A. To the testimony of the *Jews*, these things give force.

1. To them were committed the Oracles of God. Rom. 3. 2.

2. In great misery they have constantly confessed the same, when as by the onely denying thereof they might have been partakers both of liberty and Rule.

3. Notwithstanding the high Priests and others persecuted the Prophets while they lived, yet they received their writings as Prophetical and divine.

4. Since obstinacy is come to *Israel*,

rael, notwithſtanding their great hatred to the Chriſtian Religion, the holy Scripture of the old Teſtament is kept pure and uncorrupt amongſt them, even in thoſe places which doe evidently confirm the truth of Chriſtian Religion, Iſa. 53. 3,4, 5, &c.

Q. *What Bookes did the Chriſtian Church receive?*

A. The Chriſtian Church hath embraced the doctrine of God, and received the Books both of the Old and New Teſtament. 2 *Of the Chriſtians.*

Q. *What things give weight to this teſtimony?*

A. To the teſtimony of Chriſtians two things give force. 1. Their great conſtancy. 2. Their admirable and ſweet conſent: for in other matters we may obſerve differences in opinions, in this a ſingular and wonderfull agreement.

Q. *How many waies is this teſtimony of the Church conſidered?*

A. This teſtimony of Chriſtians is conſidered three waies. 1. Of the vniverſall Church, which from the beginning thereof untill theſe times, profeſſing the Chriſtian Religion to be divine, doth alſo profeſſe that theſe

Books are of God. 2. Of the severall primitive Churches, which first received the Books of the Old Testament, and the Epistles written from the Apostles, to them their Pastors, or some they knew, and after delivered them under the same title, to their successours and others Churches. 3. Of the Pastors and Doctors, who (being furnished with skill, both in the tongues and matters divine) upon due triall and examination have pronounced their judgement, and approved them to the people committed to their charge.

Q. *Of what force is this testimony?*

A. This testimony of the Church is of great weight and importance. 1. It is profitable to prepare the heart, and to move it to beleeve. 2. It is of all humane testimonies (whereby the Author of any Book that hath, is, or shal be extant, can be proved) the greatest, both in respect of the multitude, wisedome, honesty, faithfulnesse of the witnesses, and the likenesse, constancy, and continuance of the testimony it selfe. 3. But this testimony is onely humane. 4. Not the onely, nor the chiefe,

chief, whereby the truth and divinity of the Scripture is confirmed. 5. Neither can it be the ground of divine faith and aſſurance.

Q. *What is the ſecond argument to prove the Scriptures to be the word of God?* 2. *Argument. Conſtancy of the Saints.*

A. The conſtancy of Saints.

Q. *What things give weight to this argument?*

A. (1.) The Saints of God of all ſorts and conditions, noble, baſe, rich, poor, learned, and unlearned, old, young, married, unmarried, &c (2.) have ſuffered, The moſt grievous torments, uſuall, unuſuall, ſpeedy, ſlow, even what hell could invent, or mans malice find out, for the defence of this truth. (3.) All theſe things a number numberleſs endured, and (4.) That with great conſtancy and joy, even with a cheerefull heart and merry countenance, ſo that none can think they ſuffered out of weakneſs, pride, vaine-glory, or diſcontent.

Q. *What is the force of this argument?*

A. This patient ſuffering of the Martyrs is not teſtimony merly humane, but partly divine: for that courage, and cheereſulneſs which they ſhewed

in the midst of all torments was not from nature, but from above.

3 *Argument. Miracles.*

Q. *What is the third argument to prove the Scriptures to be the word of God?*

A. Miracles wrought to confirme the truth.

Q. *What things give force to this argument?*

A ‖ Many and great wonders, such as Sathan himself cannot imitate, such as exceed the power of any, yea of all the creatures in the world, such as the most malicious enemies of Gods truth, could not deny to be divine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostles, for the confirmation of this truth, Numb. 11. 9, & 20, 10. Exod. 19. 16. 1 King 17. 24. Mark 16. 20. Heb. 2. 4 Iohn 5. 36 & 9, 30, 33. Act. 5. 12.

Q. *What is the strength of this argument?*

A. These miracles were sufficient to confirme the divinity of this truth, and writing, to them who were eye-witnesses thereof, Heb. 2. 3. Iohn 20. 20. Iudg. 2. 7 10. The undoubted and clear naration of them is to us an invincible argument thereof

Q.

Q. *What is the fourth argument to prove the Scriptures to be the word of God?* 4 *Argument. Antiquity.*

A. The Antiquity thereof.

Q. *How doth this prove the Scriptures to be the word of God?*

‖ A. That which is moſt ancient, is moſt true and divine; the pureſt Religion is before all others.

Q. *Why ſo?*

A. 1. There muſt needs be a Law before tranſgreſſion; and 2. a commandment given unto man before there could be place for the Devill to tempt him.

Q. *How may the antiquity of the Scripture be proved?*

A. The Religion taught in Scripture is of greateſt antiquity, becauſe the doctrine of the Creation and fall there handled, in all other ſtories whatſoever is omitted.

Q. *How elſe?*

A. By 5. ‖ the *k* ſtile, † *l* 6 efficacie 7 ſweet *m* * conſent, 8 admirable *n* ‖ doctrine, 9 excellent *o* † end, and 10 the witneſs *p* * of the Scripture it ſelf *k* Gen 17. 1. Pſal. 50. 1. Iſa. 44. 24. Exod. 20. 1, 2. 1 Cor. 11. 23. Iohn. 3. 36. 1 Cor. 1, 23. Ioel, 1. 1, 2. *l* Pſal. 19. 8.

Rom. 15. 4. Rom. 8. 7. Zeph. 2. 11. Zech. 13, 2. Acts 5. 39. Acts 9. 5, 20, 21. Phil. 1. 12, 13. Rom. 15. 19. 2 Cor. 4. 8, 9, 10. *m* Gen. 3. 15, & 49, 10. Isa, 9. 6. Dan. 9. 24. Mat. 1. 18. Acts 10. 43. *n* Psal. 119. 129, 138, 172. Deut. 4. 5, 6. *o* John 20, 31. *p* 2 Tim. 3. 16. 2 Pet. 1. 19.

5. Argument.

Q. *What is the fifth argument to prove the Scriptures to be the word of God?*

A. The stile thereof.

Expos. ‖ Q. *What understand you by the stile?*

A. By the stile of the Scripture we understand not the external superficies of words, but the whole order, character, frame, & comprehension, which fitly agreeth to the dignity of the speaker, and nature of the argument, and is tempered according to the capacity and condition of them for whose sake it was written.

Q. *Had not every Prophet and Apostle a peculiar stile?*

A. Every Prophet and Apostle almost had a peculiar stile; *Esay* is eloquent, sweet, and more adorned; *Solomon* accurate; *Jeremie* vehement, and more rough; *Amos* simple, but all are divine.

Q. *What*

Q. *What things declare the majesty of the stile?*

A. These things declare the majesty of the stile.

1. The titles that the Author of the holy Scripture doth justly challenge unto him, the which import independence of nature, Exod. 3. 14. supereminencie of power, and soveraignty, Psal. 50 1, 2. excellency both of properties and workes, Gen. 17. 1. Esay 42. 5. and 40. 22, 26.

2. The manner used in teaching, commanding, promising, and threatning.

Q. *What manner is used in teaching?*

A. Things above reason, hidden mysteries, such as exceed all humane capacity, are unfolded, without all argumentation or furniture of perswasion, 1 Cor. 2. 7. and we are required to understand & believe them, relying upon the truth and credit of the revealer.

Q. *What manner is used in commanding?*

A. In giving the Law, no prēme is used, but, *Thus said the Lord*; no conclusion, but *the Lord hath spoken.*

Exod. 20. 1, 2. Commandements of which no reason can be rendred, are enjoyned, Gen. 2. 17. and that which a natural man would account foolishnesse, is peremptorily and with great severity required, Joh. 3. 36. 1 Cor. 1. 23, 24. no argument being brought to perswade or confirme the equitie of those commands; but onely the will of the Commander.

Q. *What manner is used in promising and threatning?*

A. Promises above likelihood are made; to assure of performance no reason is alleadged, but, *I the Lord have spoken*, Esa. 51. 22. & 52. 3, 4. and to encourage against difficulties and dangers present divine assistance is promised both as necessary and sufficient. Exod. 4. 12. Jos. 1. 9. Jer. 1. 8. Esa. 43. 5. In the manner of threatning also, the like notes of the Divinity of the stile may be observed.

Q. *What further particulars may be observed herein?*

A. (1.) That without respect of persons, he doth prescribe Lawes to all men, private persons and publike Magistrates, whole Kingdomes and severall Estate. (2.) Com-

(2.) Commanding what is diſtaſtfull to their nature, and forbidding what they approve.

(3.) Promiſing not terrene honour, but life everlaſting if they be obedient:

(4.) Threatning not with rack or gibbet, but eternall death if they diſobey, Joel 1. 1, 2. Joh. 3, 16. 1 Sam. 12. 25.

(5.) That the Miniſters of the Lord of Hoſtes do require attention, faith and obedience, to whatſoever they ſpeake in the name of the Lord, whether it were propheſie, commandment, or rebuke; whether they called to repentance and reformation of things amiſſe, or exhorted to obedience, 1 Cor. 11. 23. Mich. 1. 1, 2.

Q. *Is not the manner of ſpeech in Scripture low and humble?*

A. Yes, but the low and humble manner of ſpeech, uſed in holy Scripture, cannot juſtly offend any man.

Q. *Why was it penned in ſo humble a manner?*

A. (1.) It was penned to the uſe and behoof both of the learned and unlearned, Rom. 1. 14.

(2.) Though the phraſe be plaine, the matter is high and excellent, profound

found and un-utterable. Hos. 8 12. Act. 2. 11.

(3.) Easinesse and plainnesse doth best beseeme the truth: a Pearl needs not painting, nor truth to be underpropped with forraigne aides, it is of it self sufficient to uphold and sustain it self.

(4.) It becomes not the Majesty of a Prince, to play the Orator.

(5.) And though the Scripture be simple in word, it is great in power: no writings of Man, though never so well set forth, with wit, words, order, or depth of learning, can so enlighten the minde, move the will, pierce the heart, and stir up the affections, as doth the word of God.

(6.) Neither do the Scriptures want eloquence, if the matter be well weighed: no writing doth, or can equalize them in pithinesse of prophesying, or ferventnesse of praying.

Q. *Give an example hereof?*

A. The song of *Moses*, and the beginning of *Esay*, in variety and force of eloquence, do far exceed all authors, Greeke and Latin; if comparison be made betwixt those places, and

and whatſoever is moſt excellently indited by man, either in Greek or Latin, you may eaſily diſcern, the one was written by a Divine, the other by a humane ſpirit.

Q. *What is the ſixth argument to prove the Scriptures to be the word of God?* 6. Argument Efficacy.

A. The Efficacy thereof.

Q. *How doth the Efficacy of this word Demonſtrate the Divinity thereof?*

† The efficacy of this doctrine doth powerfully demonſtrate the Divinity thereof: (1.) For it converts the ſoul, (2.) Enlightens the eyes, Pſal. 19. 7, 8. (3.) Diſcovers ſin, Rom. 7. 7. (4.) Convinces the gainſayer, 2 Tim. 3. 16. (5.) Killeth & terrifieth, 2 Cor. 3. 6. (6.) Rejoyceth the heart, Pſal. 19. 8. Pſal. 119. 103. (7.) Quickneth, Pſal. 119. 50, 93. (8.) Comforteth, Rom. 15. 4. (9.) Manifeſteth the thoughts, 1 Cor. 14. 25. (10.) Overthrowes falſe Religions, (11.) Caſteth down ſtrong holds, and the whole kingdom of Satan (12.) Stoppeth the mouth of Oracles, (13.) Deſtroyes Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2. And (14.) remaines invincible notwithſtanding all oppoſition. Act. 5. 38, 39.

Q. *What*

Q. *What things commend the efficacy of this word?*

A. These things commend the efficacy of this word.

(1.) The nature thereof is opposite to the wisedome and will of a natural man. 1 Cor. 1. 21. and 2. 14. Rom. 8. 7. and yet it hath prevailed.

(2) It hath prevailed, not onely with the grosse and sottish Gentiles, who served other Gods, Gal. 4. 8 but even with the most fierce and bitter enemies thereof, Acts 9. 5, 6, 20, 21.

(3) The enemies who did oppose this truth were many, mighty, and subtill.

Q. *Who was the principal enemie of this truth?*

A. The Devill out of his hatred against Gods glory, and mans salvation, Eph. 6. 12. Apo. 2. 10.

Q. *Who were his instruments?*

A. (1) The Romane Emperours were his instruments. (2) The rest of the world furthering, and (3) The Jewes stirring them up.

Q. *What moved them to persecute this truth?*

A. (1)

A. (1) Their love to falsehood and Idolatry. and (2) Their malice against the Christian Religion.

Q. *How did they persecute it?*

A. They did with incredible furie, and vigilancy, labour the utter abolition of this truth, Acts 4.27 and 9. 2. Mat. 10. 18, 22. Iohn 16. 2. Acts 13. 50, and 14, 2, 5, 19. 1 Thes. 2. 15. 16.

(4) The persons whom the Lord did chuse to be publishers of this heavenly doctrin, were (1) in number few. (2) In outward appearance simple, rude, base, and weake. and (3) Sometimes also negligent, Mat. 4. 18. 19, 20. Luke 6. 13. 2 Cor. 4. 7, 8. Mar. 13. 25.

(5) These simple and weak men, subdued the World by Preaching the Crosse of Christ, and prescribing long suffering and patience, 1 Cor. 2. 4. 1 Thes. 3. 4. Acts 9. 16. 2 Tim. 3. 1, 2.

(6) The number of all sorts, ages, conditions, sexes, and nations, who gave credit to this doctrine, and confirmed the same with the losse of their lives,

lives, was innumerable, Apo. 6. 9. 10.

(7) In ſhort time a great part of the habitable world was converted, and brought to the obedience of faith, ſo that S. *Paul* filled all places from *Ieruſalem* to *Illyricum*, with the ſound of the Goſpell, Col. 1. 6. Rom. 15. 19.

(8) The more the truth was perſecuted, the more it did prevaile, Acts 8. 3, 4. Phil. 1. 14.

(9) Though the Iewes were waſted with many and great ſlaughters, yet the Scriptures did ſtill remaine ſafe, and entire in their cuſtody when the Hebrew Language did lye almoſt unknowne, and had periſhed altogether, had not the Lord provided for Religion; then by the Iewes, the deadly enemies of Chriſt, was the doctrine of Chriſtian faith preſerved.

(10) To theſe we may add the dreadfull judgements of God, which fell upon the perſecutors of the Chriſtian faith; amongſt whom ſome were forced, at their laſt gaſpe, to acknowledg the divinity of this word: All which things doe ſtrongly confirme the propagation, defence and conſervation of this truth and Doctrine, to be admirable

rable, and of God.

Q. *What is the ſeventh argument to prove the Scripture to be the word of God?* 7. Argument.

A. The ſweet conſent thereof. Sweet conſent.

Q. *How doth this conſent prove the Scripture to be of God?*

A. The ſweet and admirable conſent which is found in all and every part of Scripture, cannot be aſcribed, to any but the ſpirit of God; each part ſo exactly agreeing with it ſelfe, and with the whole, Iohn 5. 46.

Q. *By what inſtances may this be declared?*

A. This may ſufficiently appeare by comparing the propheſies of the old Teſtament touching Chriſt, the calling of the Gentiles, and rejection of the Iewes, with the accompliſhment of them, declared in the new, Gen. 3. 15, and 12, 2, and 49, 10. Numb. 24. 17. Dan. 9. 25. Mat. 1. 18. Luk. 1. 55, and 24, 27, 44. Acts 26. 22. Deut. 32. 21. Mal. 1. 10, 11. Pſal. 2. 8, and 110, 2. Acts 11. 18. Pſal. 118. 22, 23. Mat. 21. 42. Such exact conſent, as here is to be found, is impoſſible to be fained of men, or Angels, as the things foretold were removed from their knowledge

ledge and finding out, untill they were revealed.

Q. *What considerations give weight to this argument?*

A. These considerations give strength to this argument.

(1) The length of time, in which this writing continued; *viz.* from *Moses* untill *John*, which prevented all conceits of forgerie, since they were not written in one, nor yet in many ages.

(2) The multitude of Books that were written and of Writers who were imployed in that service.

(3) The distance of place, in which they were written, which did hinder that the Writers could not confer together, Ier. 2. 1, 2, and 36, 5. Ezek. 1. 1.

(4) The silence of the adversaries, who in all that long space mentioned, whiles the Scripture was in writing, could never detect any thing in those Books, as false, or erroneous.

Q. *What things give weight to this silence of the adversaries.*

A. This silence is of great weight in this case, because they were eye-witnesses

neſſes of thoſe things which our Saviour taught, did, and ſuffered, according as it was propheſied of him. So that they (1) knew the propheſies; (2) Saw the accompliſhment of them, and (3) were acquainted with that which the Apoſtles had written.

Q. *The Prophets and Apoſtles who writ the ſame Hiſtorie diſſent one from another.*

A. If the prophets or Apoſtles who wrote the ſame Hiſtories, do ſeeme to diſſent in any circumſtances, this doth nothing derogate from their authority.

Q. *Why ſo?*

A. For (1) in themſelves they differ not, the fault is our ignorance, and apprehenſion. (2) By a right and juſt interpretation, they may eaſily be reconciled, and (3) The diſſonancy which ſeemes to be amongſt them in ſmall things, doth free them from all ſuſpition of fraud, and their ſweet conſent in all matters of importance, doth convince that they wrote by the guidance of the ſame ſpirit.

Q. *Declare this more particularly?*

A. If they had all written one

thing, they might seeme superfluous. (2) If each a new History, there could appeare no steps of consent. (3) when they relate the same story with the same circumstances, they have their vse, one sometimes speaking more plainely then the other. and (4) when they agree in matter, but seem to dissent in circumstances, the truth is the more confirmed, an argument of fuller credit may be drawn out of that dissent: for as the Heathen man obserueth, too exact diligence is neither approued of all, neither doth it want suspition.

Q. *Doth not the Doctrine of the Scripture agree with all other truth whatsoeuer?*

A. To this sweet agreement of holy Scripture with it selfe it might be further added, that it agreeth with all other truth whatsoeuer: there is nothing true in Diuinity, which is false in Philosophie, nothing in Philosophie is repugnant to the truth in Diuinity, but it may be overthrowne by the principles of right and true Philosophie.

Q. *What is the eight argument to proue the*

the Scriptures to be the word of God? 8. Argument. Excellent matter.

A. The excellent matter thereof.

Q. *How doth this prove the Scripture to be of God?*

A. Becauſe the matter intreated of in holy Scripture is divine & wonderfull.

Q. *Declare this by ſome particular inſtances?*

A. 1. It explicates unto us the nature, properties, and high acts of God, purely and holily.

2. It deſcribes the perſon of Chriſt, ſo fitly, excellently, and conveniently, that if the minde of man conſider it attentively, of neceſſity it muſt acknowledge, it doth exceed the reach of a finite underſtanding.

3. It diſcovers unto us the miſery and corruption of man by nature, the incomprehenſible love of God in Ieſus Chriſt towards man, that happy reconciliation (if we may ſo ſpeake) of his iuſtice and mercy by his infinite wiſedome, ordaining Ieſus Chriſt to be our Mediator.

4. And it unfolds the Covenant of Grace, which God made with man after his fall; all which can be drawne from no fountaine, but divine reve-

lation, 1 Cor. 2. 7, 10. Eph. 3. 4, 5. Col. 1. 26.

5. The Scripture also containes the Law of God, which teacheth the duty of man, and that is wise and just, the Gentiles themselves being Iudges, Deut. 4. 5, 6, 7.

Q. *What notes of Divinity may be observed in the precepts?*

A. In the precepts divers notes of Divinity may be observed as (1) The surpassing excellency of the act, requiring that we should deny our selves and lead our lives according to the appointment of the Lord, Mat. 16. 24, 25. Rom. 8. 12, 13. (2) The wonderfull equity that doth appeare in every commandment. (3) The admirable strangeness of some acts, which a naturall man would count foolishness, yet prescribed as necessarie, Iohn 3. 36. and 8. 24. (4) The manner how obedience is required; *viz.* that it proceed from a pure heart, a good conscience, and faith unfained, Deut. 6. 5. 1 Cor. 13. 2. 1 Tim. 1. 5. And (5) the perfection of the Law, commanding and allowing all good, but forbiding and condemning all sinne and wickednesse,

neſſe, of what kinde ſoever.

Q. *What example may be given hereof?*

A. Take a brief view of the ten Commandements; are they not, (1) Plaine. (2) Pure. (3) Briefe. (4) perfect. (5) Juſt. (6) Extending to all. (7) Binding the Conſciences: and (8) Reaching to the very thoughts?

Q. *What do theſe commend to us?*

A. All theſe things commend unto us. (1) The juſtice. (2) The wiſedom. (3) The holineſſe. (4) The omnipotency. (5) The omniſcience. (6) The perfection. and (7) The abſolute ſoveraigntie of the Law-giver.

Q. *What notes of divinity may be obſerved in the promiſes and threatnings?*

A. The promiſes and threatnings annexed to the Law, will ſuffer us to acknowledge none other Author of them, but the Lord alone. For (1) none can make them, but he, he only can give eternall life, and inflict eternall condemnation. (2) Theſe are ſo ſet together with the commandements, as they can move none, but onely the conſcience of him, who doth acknowledge the commandements to be divine.

9. Argument. Excellent end.

Q. *What is the ninth argument to prove the Scriptures to be the word of God?*

A. The excellent end thereof.

Q. *What is the end of the Scripture?*

† A. The end of the Scripture is divine, *viz.* (1) The glory of God, and (2) The salvation of man; not temporall but eternall.

Q. *How may it appeare that the glory of God is the end of the Scripture?*

A. Because the Doctrines, precepts, prohibitions, and narrations, are all referred to the setting forth of Gods praise.

Q. *How doth this prove that they are of God?*

A. It shewes that they are from above, Iohn 7. 18, and 5,41, and 8. 50, 54. Gal. 1. 10. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning.

Q. *How doth it appeare that the salvation of man is the end of the Scripture?*

A. Because this word doth point out unto man, (1) What true blessednesse is, and (2) How he may be reconciled unto God, being lost by sin.

Q. *How doth this prove them to be divine?* A. It

A. It is a firme demonſtration to prove unto us the Divinity thereof: For (1) what is more agreeable to the wiſdome, bounty, mercy, grace, and power of God, then to reſtore man fallen, and to make him partaker of eternall happineſſe? and (2) Who can ſhew unto man, how he may be admitted unto Gods favour, having offended, or direct and lead him forward in the path of life, but the Lord alone.

Q. *What is the force of theſe arguments?*

A. Theſe arguments are of great force whether they be ſeverally or joyntly conſidered, and doe as ſtrongly prove that the Chriſtian Religion is onely true, as any other reaſon can, that there was, is, or ought to be any true Religion.

Q. *What is the tenth argument to prove the Scriptures to be the word of God?* 10. *Argument. Teſtimony of the Scripture it ſelfe.*

A. The teſtimony of the Scripture it ſelfe.

Q. *What are the properties of this teſtimony?*

*A. This teſtimony of Scripture it ſelfe is (1) moſt cleare, (2) Certaine:

(3) Infallible. (4) Publique; and (5) Of it selfe worthy credit.

Q. *Why so?*

A. It being the testimony of the Lord himselfe, who is in all things to be beleeved.

Q. *Is this testimony of force to open the eyes, or assure the heart?*

A. No, for the externall light of arguments, and testimonies brought to confirme and demonstrate, must be distinguished from the inward operation of the holy Ghost, opening our eyes to see the light shining in the Scripture, and to discern the sense thereof, 2 Cor. 1. 22.

Q. *These reasons may convince any, be he never so obstinate: but are they sufficient to perswade the heart thereof?*

A. No: the testimony of the || Spirit is necessarie q and onely r all-sufficient for this purpose. q 1 Cor. 2. 14. r 1 Iohn 2. 20, 27.

Expos. || Q. *Why is the testimony of the Spirit necessary?*

A. Because by nature we are blind in spirituall things. 1 Cor. 2. 14. Mat. 15. 14. though therefore the Scripture be a shining light, Psal. 119. 105. yet unless

unleſſe our eyes be opened, Pſal. 119. 18. Acts 26. 18. we cannot ſee it, no more then a blind man doth the Sun, Joh. 1. 5.

Q. *Why is the teſtimony of the Spirit all-ſufficient?*

A. (1.) Becauſe the ſpirit is the author of ſupernatural light and faith, 1 Cor. 2. 8, 9. Eph. 1. 17. 1 Joh. 5. 6. 10.

(2.) By the inſpiration thereof were the Scriptures written, 2 Pet. 1. 21.

(3.) The ſecrets of God are fully known unto, and effectually revealed by the Spirit, 1 Cor. 2. 10.

(4.) The ſame law which is written in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Eſay 59. 21. Heb. 8. 10. For which reaſons it muſt needs be, that the teſtimony of the Spirit is all-ſufficient to perſwade, and aſſure the heart that the Scriptures are the word of God.

Q. *What Rules muſt be obſerved to prevent miſtaking herein?*

A. To prevent miſtaking therein, obſerve theſe Rules.

(1.) The Spirit of God doth aſſuredly

redly perſwade our conſcience that the Scriptures are of God, (1.) By
1 *Rule.* enlightning our eyes to behold the light, (2.) By writing the Law in our hearts, (3) By ſealing up the promiſes to our conſciences. And (4.) cauſing us ſenſibly to feele the effects thereof, 1 Cor. 2. 12. Luke 24. 45. 1 Cor. 14 37. Jer. 31. 33. 2 Cor. 12. 2. 1 Theſ. 1. 5. with 1 Theſ. 2. 13. Act. 16. 14

2 *Rule.* (2) This perſwaſion of the Spirit is more certain then can be proved with reaſon, or expreſſed in words.

Q. Why ſo?

A. For things doubtful may be proved, but things in themſelves moſt clear and certaine, be above all proof and reaſon, as the ſhining of the Sun needs not to be confirmed by argument to him, that hath his eyes open to ſee the light thereof.

3 *Rule.* (3.) This teſtimony of the Holy Ghoſt is certain and manifeſt to him that hath the Spirit, but private not publique; teſtifying onely to him who is endued therewith; but not convincing others, nor confirming doctrines to others.

4. This

(4.) This teſtimony of the Spirit is not to be ſevered from the Word which is the inſtrument of the holy Ghoſt, and his publique teſtimony. 4 *Rule.*

Q. *Is it not injurious to try the Spirits?*

A. It is not injurious to try the Spirit, by the word of God, 1 Joh. 4. 1. ſeeing there is a mutuall relation between the truth of the party witneſſing, and the truth of the thing witneſſed: and the holy Spirit, the Author of the Scripture, is every-where like unto, and doth every where agree with himſelf.

(5.) The teſtimony of the Spirit doth not teach or aſſure us of the Letters, ſyllables, or ſeverall words of holy Scripture, which are onely a veſſell, to carry and convey that heavenly light unto us, but it doth ſeale in our hearts the ſaving truth contained in thoſe ſacred writings into what language ſoever they be tranſlated, Eph. 1. 13. 5 *Rule.*

(6.) The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to ſalvation, and by degrees, Joh. 16. 13. with Acts 1 6. and 11. 2. 6 *Rule.*

Q. What

Q. *What followeth hence?*

A. Hence it follows, that holy men partakers of the same Spirit, may erre in many things, and dissent one from another in matters not fundamentall.

Q. *What are the properties of the Scripture?*

A. It is of ‖ Divine ſ authority, the rule † of t faith and manners * u neceſſary, ‖ w pure, † x perfect, and * y plaine, ſ 2 Tim. 3. 16. t Eccl. 12. 10. Gal 6. 16. u Rom. 10. 14. w Pſal. 12. 6. x Pſal. 19. 7. y Prov. 8. 9.

Expoſ. ‖ Q. *What is the Divine authority of holy Scripture?*

A. Such is the excellency of the holy Scripture, above all other writings whatsoever, 2 Tim. 3. 15. 2 Pet 1. 19. that it ought to be credited in all narrations, threatnings, promises, or prophecies, 1 Tim. 1. 15. Heb. 11. 11. 2 Pet 1. 19. and obeyed in all commandments, Job 22. 22. Jer. 15. 15. Rom. 1. 5.

Q. *Whence hath it this authority?*

A. From God the Author thereof, he being of incomprehensible wisdom, Pſal. 147. 5. great goodneſſe, Exod. 18.

18. 9. Pſal. 34. 8. Rom. 11. 22. abſolute power and dominion, Gen. 17. 1. Pſal. 50. 1, 2. and truth that can neither deceive nor be deceived, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18.

Q. *Doth the authority of the Scripture wholly depend upon God?*

A. The authority of the Scripture doth onely and wholly depend upon God the author of it.

Q. *May not one part of Scripture be preferred before another?*

A. Though one part may be preferred before another, in reſpect of excellency of matter and uſe, Can. 1. 1. 1 Tim. 1. 15. yet in authority and certainty every part is equall.

Q. *Is any other writing of equall authority to the Scripture?*

A. Onely Scripture is of Divine authority, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

† Q. *How may it be proved that the Scripture is the rule of faith and manners?*

A Becauſe the Scriptures are the word of Chriſt, Col. 3. 16. whoſe word is upright, Eccl. 12. 10. Phil. 3. 16. the firſt truth, Heb. 13. 8. received by immediate, divine Revelation, 2 Pet. 1.

21.

21. and delivered to the Church; sufficient to make the man of God perfect in all good works, 2 Tim. 3. 16, 17. the treasury whence all doctrines must be taken, 1 Pet. 4. 11. Act. 26. 22. Luke 16. 29. the touchstone whereby they must be tried, Act. 17. 11. Esay 8. 20. without which, errour is doctrine, and manners is unavoidable Mat. 22. 29.

Q. *How is the word necessary in respect of substance?*

* *A.* In respect of substance the word of God was alwayes necessary, Eph. 2. 20, without which we could (1.) neither know, (2.) nor worship God aright, Heb. 11. 3. 6. Mat. 22. 29 Joh. 20. 31. 2 Tim. 3. 16. Rom. 15. 4. Luke 24. 26, 27.

Q. *How is it necessary in respect of the manner of revealing?*

A. In respect of the manner of revealing in writing, the Scriptures were necessary, ever since it pleased God after that manner to make known his will, Deut. 27. 18. Josh. 1 8 Rom 15. 4. Luk. 1 3. Jude v. 3. and so shall be to the end of the world, 1 Cor. 10. 11. Rev. 22. 18.

Q. *How is the Scripture pure?*

‖ A.

‖ *A.* This bleſſed word of God is free from all, even the leaſt ſhew of folly, errour, falſhood, or unjuſtice, Pſal. 119. 138. 140. Prov. 30. 5. Joh. 17. 17. all things being laid down holily and truly, both for ſubſtance, circumſtance, and manner of ſpeaking, Pſal. 51. 1. Mat. 1. 25.

Q. *What is the perfection of the Scripture?*

† *A.* Whatſoever was, is, or ſhall be neceſſary, or profitable to be known, believed, practiſed, or hoped for, that is fully comprehended in the Books of the Prophets and Apoſtles, Luke 16. 29, 31. John 5. 39. Rom. 15. 4. Gal. 1. 8, 9. 2. Tim. 3. 15, 16, 17.

Q. *What things are to be obſerved, that the perfection of the Scripture might more eaſily appear?*

A. The perfection of the Scripture will more plainly appear, if we conſider, (1.) That Religion for the ſubſtance thereof was ever one and unchangable, Heb. 13. 8. Eph. 4. 5. Jude 3. Act. 26. 22. Tit. 1. 1, 2.

(2.) The Law of God written by *Moſes* and the Prophets, did deliver whatſoever was needfull for, and behoovefull

hoovefull to the salvation of the *Israelites*, Deut. 4. 2. and 12.32. Psal. 1.2. Mal. 4. 4. Hos. 8. 12. Luk. 10. 26.

(3.) Our Saviour made known unto his Disciples the last and full will of his heavenly Father, John 14. 26. and 15. 15. and 16. 13. and 1. 18. and what they received of him, they faithfully preached unto the world, Act. 20. 27. 1 Cor. 15. 1, 2, 3. Gal. 1. 8. 1 Joh. 1. 3. and the sum of what they preached, *is* committed to writing, Act. 1. 1. 2 Joh. 20. 31. 1 Joh. 5. 13. with Acts 8. 5. 1. 1 Cor. 2. 2. Rom. 10 8, 9, 10.

(4.) There is nothing necessary to be known of Christians, over and above that which is found in the old Testament, which is not plainly, clearly and fully set down, and to be gathered out of the writings of the Apostles and Evangelists.

Q. *Is the whole Scripture perfect, or the particular Books thereof?*

A. In the whole body of the Scripture, all doubts and controversies are perfectly decided, Esay 8. 20. Mat. 22. 39, 40. Deut. 17. 8, 9, 10, 11, 12. 2 Tim. 3. 16, 17. and every particular

Book

book is sufficiently perfect for the proper end thereof.

Q. *What use is to be made hereof?*

A. Unwritten traditions, 1 Cor. 4. 9. new articles of faith, Jer. 7. 31. & 19. 5. and new visions & revelations, are now to be rejected, Heb. 1. 1. Joh. 4 25. Joh. 15, 15. and 16. 13. with Mat. 28. 19. 2 Cor. 3. 6, 8, 11. with Heb. 8. 13.

Q. *How is the Scripture easie?*

A. In themselves the whole Scripture is easie, Psal. 119. 105. 2 Pet. 1. 19. Prov. 14. 6. such excellent matter could not be delivered in more significant, and fit words, Acts 1. 16. with Eph. 1. 17. But all things in Scripture are not alike manifest, 2 Pet. 3. 16.

Q. *What Rules are to be observed touching the plainnesse of Scripture in respect of us?*

A. (1.) The *Gentiles* by nature have the Law written in their hearts, Rom. 2. 14. (2.) But to a naturall man the Gospel is obscure, accounted foolishnesse, 1 Cor. 1. 21. and 2. 14. (3.) Things necessary to salvation are so clearly laid down, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, Esa. 54.

13. John 6. 45. Deut. 30. 11. Mat. 11. 25. 2 Cor. 4. 3. (4.) But to them who are in part illightned, 1 Cor. 13. 12. many things are obscure and darke, 1 Cor. 13. 9.

Q. *Why are many things in Scripture obscure and darke to them who be in part illightned?*

A. (1.) To tame the pride of mans nature, 2 Cor. 12. 7. (2.) To work in us a reverence to the Scripture, 2 Pet. 3. 16, 17, 18. (3.) To stir us up with care and diligence to read, pray, hear, &c. and use Gods means to grow in knowledge, Prov. 2. 3, 4, 5. And (4.) to acknowledge that all heavenly wisdom doth come from above, Prov. 2 6. Jam. 1. 5. 1 King. 3. 9. Job 28. 23.

Q. *For what end was the Scripture written?*

A. To 2 (1.) teach, || (2.) instruct, (3.) convince, (4.) correct, and (5.) comfort, 2 2 Tim. 3. 16, 17. Rom. 15. 4.

Expos. || Q. *In what doth the Scripture teach, instruct, convince, correct and comfort?*

A. In that it doth (1.) teach sound doctrine,

Doctrine, (2.) diſprove errour, (3.) correct iniquity, (4) inſtruct to righteouſneſſe, and (5.) comfort in the path of holineſſe, 1 Tim. 1. 10. 11. Tit 2. 12. 1 Theſ. 3. 3, 4. Heb. 12. 1, 2.

Q. *How is it proved that the Scripture was written for theſe ends?*

A. Becauſe it was given to ſhew unto man the way of life and ſalvation.

Q. *Why was the Scripture given to teach and inſtruct?*

A. Becauſe faith and obedience is the way to happineſſe, and the whole duty of man is faith working by love, which man could not learn of himſelf, Rom. 1. 5. Tit. 1. 1, 2. 2 Tim. 1. 13. Gal. 5. 6. & 6. 15.

Q. *Why was it given to convince and correct?*

A. Becauſe the way to happineſſe is aſſaulted (1.) with ignorance, (2.) errour, (3.) ſuperſtition, and (4.) prophaneneſſe, 1 Tim. 1. 6. 19. 20. 2 Pet. 2. 1, 2, 3.

Q. *Why was it given to comfort?*

A. Becauſe the ſame way to happineſſe is beſet with many afflictions, 2 Tim. 3. 12.

Q. *Doth the knowledge of the Scriptures belong unto all men?*

A. Yea: ‖ all men are not only allowed a but exhorted and b commanded to read, hear, and c understand the Scripture, a Joh. 5. 39. b Deut. 17. 18, 19. Revel. 1. 3. c Act. 8. 30.

Expos. ‖ Q. *Why are the Scriptures to be read and understood of all men?*

A. (1.) Because the Scriptures teach the way of life, Prov. 2. 9. Luke 16. 29. Act 24. 14. & 13. 46. 11. Psal. 16. 11. John 6. 6, 8. (2.) set forth the duties of every man in his place and estate of life, Deut. 17. 17, 18, 19, 20. Josh. 1. 8. Psal. 119. 24. 2 Chron. 23. 11. 1 Tim. 4 14. & 5. 1, &c. 2 Tim 3. 16, 17. (3.) are the ground of faith, Rom. 4. 20 2 Chron. 20. 20. 1 Tim. 1 15. (4.) the Epistle of God sent to his Church, Hos. 8. 12. Rev. 2. 1. 8. 12. (5.) his Testament wherein we may find what legacies he hath bequeathed unto us, 2 Cor. 3. 14, 16. Heb. 10. 16. John 14. 17. (6.) the Sword of the Spirit, Eph. 6. 17. (7.) being known and imbraced make a man happy, Psal. 119. 97, 98. Luke 10 42 & 16 29 Psal. 1, 2, Rev. 1. 3.

but

but (8.) neglected or contemned, plunge men into all miſery, Heb. 2. 3. Mat. 22. 29. Pſal. 50. 16.

Q. *What ſorts of men ought to read the Scripture?*

A. All men of what age, eſtate, quality, or degree ſoever, ought to acquaint themſelves with the word of God, 1 Joh. 2. 14, 15. Pſal. 119. 9. Act. 17. 11. Deut. 6. 7. Act. 18. 25, 28.

Q. *What motives may encourage the weake to read, and the ſtrong Chriſtian alſo?*

A. (1) Becauſe it was given of God, for the benefit and behoof of all ſorts, Rom. 1. 14. (2.) It being milk for babes, and meat for ſtrong men, 1 Cor. 3. 1, 2. Heb. 5. 13 (3.) It being plain and eaſie to inſtruct the ſimple, Prov. 1. 4. Pſal. 19. 7. and full of hidden wiſdome to exerciſe the ſtrong, and ſatisfie the wiſe, Col. 2. 3. 1 Cor. 2. 7. Prov. 1. 5. (4.) That both ſorts may be able to try the Spirits, 1 Joh. 4. 1. (5.) Be wiſe unto ſalvation, and (6.) grow richin all ſpiritual knowledge and underſtanding, Col. 1. 10. and 2. 2. and 3. 16.

Q. *The Scriptures are written in Hebrew and Greek, how then should all men read and understand them?*

A. They ought to be d translated ‖ into known tongues e and † interpreted. d 1 Cor. 14. 13, 19. e Neh. 8. 8. Acts 8. 35.

Expos. ‖ Q. *Why are the Scriptures to be translated into a known tongue?*

A. (1.) Because the Prophets and Apostles preached their Doctrines to the people & nations in their known languages, Jer. 36. 15, 16 Act. 2. 6. (2.) Immediately after the Apostles times, many translations were extant. (3.) All things must be done in the congregation unto edifying, 1 Cor. 14 26. but an unknown tongue doth not edifie, Gen. 11. 4. And (4.) all are commanded to try the Spirits, 1 Thes. 5. 21. 1 Cor. 10. 15.

† Q. *Why are the Scriptures to be interpreted?*

A. Because the expounding of Scriptures is (1.) commanded by God, 1 Cor. 14. 1, 2, 3, 4. 3. 39. and (2.) practised by the godly, 1 Cor. 4. 16, 21. and 24. 27, Mat. 1. 23. 1 Cor. 14. 19. (3.) it is profitable both for the un-

unfolding of obſcure places, Neh. 8.8. and applying of plain texts, 1 Cor. 11. 23, 24. 28. 29.

Q. *In what things doth it ſtand?*

A. It ſtands in two things. (1.) In giving the right ſenſe, Mat. 13. 38. Acts 2. 29, 30. Gal. 3. 16. (2.) In a fit application of the ſame, Acts 2. 16. and 1. 16. 1 Cor. 14. 24. 2 Pet. 1. 12.

Q. *Is the ſenſe of the Scripture one, or manifold?*

A. Of one place of Scripture, there is but one proper and naturall ſenſe, though ſometimes things are ſo expreſſed, as that the things themſelves do ſignifie other things, according to the Lords Ordinance, Gal. 4. 22. 34. 24. Exod. 12. 46. with John 19. 36. Pſal. 2. 1. with Act. 4 24, 25, 26.

Q. *Are we tied to the Expoſition of Fathers?*

A. We are not tiedt o the Expoſition of Fathers or Councels, for the finding out of the ſenſe of the Scripture, Rom. 3. 4. Mat. 5. 27. 28, 31. 32, 33, 34, 38, 39, 43, 44.

Q. *Who is the faithfull interpreter of the Scripture?*

A. The holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Luke 1. 70. 1 Cor. 2. 10, 11. Joh. 14. 26. Esay 55. 4.

Q. *What be the means to find out the true meaning of the Scripture?*

A. The means to find out the true meaning of the Scripture, are (1.) conference of one place of Scripture with another, 2 Sam. 24. 1. with 1 Chron. 21. 1. Esay 28 16. with Rom. 9. 33. Esay 65. 1, 2. with Rom. 10. 20, 21. Mich. 5. 2. with Mat 2. 6. Mat. 26. 34 with Mar. 14. 30. (2.) Diligent consideration of the scope and circumstances of the place, Mat. 22 31, 32. Act. 2. 29. as the occasions, and coherence of that which went before, with that which followeth after. (3.) Consideration of the matter whereof it doth intreat, 1 Cor. 11. 24, 25, 26 and circumstances of persons, times and places. Act. 13. 36, 37. and (4.) consideration, whether the words be spoken figuratively or simply; for in figurative speeches, not the outward shew of words, but the sense is to be taken, John 15. 1. Mat. 26. 26.

John,

Iohn 14. 6. Exod. 12. 11. Iohn 6. 35. 1 Cor. 10. 16. and (5) knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1 Cor. 12 10. Acts 2. 3, 4. But (6) alwaies it is to be obſerved, that obſcure places are not to be expounded contrary to the rule of faith ſet downe in plainer places of the Scripture, Rom. 2. 18. 20, and 12, 6. 2 Tim. 1. 13. Acts 13. 33, 36, 37. Rom. 9. 7.

Q. *What doth the Scripture eſpecially teach us?*

A. The ſaving † knowledge ‖ of God, † and Jeſus Chriſt, *f* Iohn 17. 3. Col. 2. 1. 2.

Expoſ. Q. *Why is knowledge neceſſary?*

A. (1) Becauſe Knowledge is the ground of obedience, 1 Chro. 28. 9. Act. 26. 18. (2) A rich gift of grace, Mark 4. 11. (3) The firſt grace that God giveth unto his Children, 1 John 2. 20, 27, and 5, 20. Iohn 16. 4, and 6, 63. (4) The foundation of all other graces, Prov. 19. 2. Pſal. 9. 10. Hoſ. 4. 6. Iſa. 11. 9. (5) the guide of our affections, & director of our actions, Pſal. 119. 9, 100, 101. Prov. 2. 10, 11, 12.

Iſa.

Iſa. 30. 21. (6) without which zeale is little worth, Rom. 10. 2. ſacrifice was vaine, Hoſ. 6. 6. and devotion was but ſuperſtition, Acts 17. 22, 23.

Q. *When is it ſaving?*

A. When it is made by the worke of the holy Ghoſt, to be effectuall to ſincere faith, love, feare, and obedience, it is ſaving, Iohn 17. 3. Iſa. 53. 11.

Q. *Why muſt we know God?*

‖ *A.* We muſt know God, (1) Becauſe otherwiſe we cannot deſire, Iohn 4. 10. (2) Obey, 1 Iohn. 2. 4. Nor (3) have communion or fellowſhip with him, 1 Iohn 1. 5, 6, 7.

Q. *Why muſt we know Chriſt?*

† A. We muſt know Chriſt, (1) Becauſe ſin hath made a ſeparation betweene God and us, Iſa. 59. 2. ſo that we cannot be received into Gods favour, or have communion with him, without a Mediator. Eph. 1. 3, 5. Ro. 3. 25. Eph, 2. 18. 1 Iohn 2. 1, 2. Heb. 10. 21, 22. Iohn 14. 6.

2. And God in Chriſt, or God and Chriſt, is the object of Chriſtian Religion, Coloſſ. 3. 17. 1 Pet. 1. 21. Ioh. 14. 1. Heb. 1. 6.

Q. *How doth it appeare that this knowledge is excellent.* A. 1.

A. 1. Becauſe Chriſt is the image of the inviſible God, Col. 1. 15. the brightneſſe of his glory, and the expreſſe Image of his perſon, Heb. 1. 3.

2. In whom, with open face we behold, as in a glaſſe, the glory of the Lord, 2 Cor. 3. 18. John 14. 9.

3. In whom are hid all the treaſures of wiſedome and knowledge, Col. 2. 3.

Q. *How may it appeare that the knowledge of God and Chriſt is ſufficient.*

A. (1) Becauſe the Apoſtles, who preached unto the world the whole counſell of God neceſſary to ſalvation, did preach nothing, Acts 8. 5. Rom. 10. 8, 9. Acts 28. 31. did deſire to know nothing, but Jeſus Chriſt and him crucified, 1 Cor. 2. 2. Phil. 3. 8. (2) Of him they wrote, that our joy might be full, 1 Iohn 1. 4. and (3) The Lord, who forbids us to glory in any thing beſide, doth command us to glory in this, that we know him in Chriſt, Ier. 9. 23. 1 Cor. 1. 30. 31.

Q. *What be the properties of this knowledge?*

A. This knowledge is (1) neceſſary, (2) eaſie, (3) excellent, (4) ſufficient

ſufficient, (5) ſound, and (6) comfortable, 2 Cor. 4. 3, 4. Acts 8. 8.

Q. *How may it be proved that there is a God?*

A. By the *g* || workes and †*h* 2 wonders which are ſeen, 3 the teſtimony *i* of *conſcience, the 4 *k* powers || of the ſoul, and the 5 *l* practiſes † of Satan. *g* Pſal. 19. 1, 2. Iſa 41. 23. Rom. 1. 20. Acts 14. 17. Iob 12. 7, 8, 9. *h* Exod. 8. 19, and 9, 16. *i* Rom 2. 15. Eſay 33. 14, 5, and 53, 5, *k* Zach. 12. 1. Pſal. 94. 8, 9, 10, *l* Revel. 12. 7, 10.

1 *Argument. The works of God.*

Expoſ. || Q *What reaſons may be drawne from the workes of God, to prove that there is a God?*

1 *Reaſon.*

A. 1. The firſt creature was made of nothing, otherwiſe it could not be ſubject to change and alteration: and all creatures are finite, compound, imperfect, unable to make or ſuſtaine themſelves, therefore of neceſſity there muſt be a firſt cauſe, in power infinite, moſt perfect, and of it ſelfe, that gives being and continuance unto all things.

2 *Reaſon.*

2. Nothing can be the cauſe of it ſelfe: for then it ſhould be both the cauſe and the effect, both before and after

after it self, therefore all things have their beginning from one first, and supream cause, which is God.

(3.) Amongst things created we may observe a series of causes, and an order in the things themselves; but order is from one first, and leads us unto one first. 3 *Reason.*

(4.) All things, even things without life, sense and reason, which cannot moove voluntarily, or intend an end, are directed orderly unto an end; therefore there is one wise, good, and chief directer of all things, which is God. 4 *Reason.*

(5.) The greatness, perfection, multitude, variety, and concord of things existing; the forme, and continual sustentation of the world, do shew that all things do depend upon some one, wise, and perfect good from whom they have their being and preservation. 5 *Reason.*

† Q. *What understand you by wonders?* 2. *Argument. Miracles.*

A. By wonders we understand visible and apparent works, extraordinarily wrought, not only above the ordinary course of nature, but simply above

above the power of nature.

Q. *How many waies may workes be above the power of nature?*

A. Two wayes, either in respect of the worke it self, or the manner of doing.

Q. *How do these wonders prove that there is a God?*

A. These effects do convince, that there is an infinite power that is above, and doth over-rule all things: for every principall and primary cause is more excellent then the effects thereof.

3. Argument. Testimony of Conscience.

* Q. *What are the acts of conscience in respect of things past?*

A. The conscience doth (1.) register, (2.) bring to remembrance, and (3.) bear witness of the cogitations, words, and actions of all men.

Q. *What are the acts of conscience in respect of things well done?*

A. It doth (1.) excuse, and (2.) comfort in wel-doing, against the disgraces, slanders, and persecutions of the world.

Q. *What are the acts of conscience in respect of things done evilly?*

A. It (1.) doth accuse, and (2.) terrifie

terrifie for ſin ſecretly committed, which never did, nor ſhall come into the knowledge of men.

Q. *What are the acts of conſcience in reſpect of things to be done?*

A. (1.) It doth incite to holineſſe, and (2) curbe and bridle from iniquity.

Q. *How do theſe acts prove that there is a God?*

A. This is a manifeſt token, and proof, that there is a ſupream Judge, who hath given a Law binding the conſcience, doth obſerve all our thoughts, devices, words, and works, and will call us to an account and reckoning.

‖ Q. *What arguments may be brought from the powers of the ſoul to prove that there is a God?* 4. Argument. Powers of the Soul.

A. 1. The ſoul is a ſpirituall inviſible and immortall ſubſtance, endued with power to underſtand and will; but the ſoul and the power thereof, is not of and from it ſelf: therefore it muſt proceed from another cauſe, which is power, wiſdome, and underſtanding it ſelf, and that is God. 1 Argument.

(2.) In the underſtanding there are certain 2 Argument.

certaine principles, whereby it discerneth truth and falshood, good and evill; this gift man hath not of himselfe, therefore it springs from a supream and most wise understanding, the principall cause being ever more excellent then the effect.

3 Argument. (3.) The mind is not satisfied with the knowledge, nor the will with the possessions of all things in this world but still they seek, and earnestly thirst after some higher good: there is therefore a Soveraign truth, and chief good, which being perfectly known and enjoyed will give contentment.

4 Argument. (4) By the power and faculties of the Soul man is capable of happinesse, or of the chief good: but in vaine should he be made capable thereof, if there were not a chief good to be possessed and enjoyed.

5 Argument. Practises of Satan. † Q. *How does the practises of Satan prove that there is a God?*

A. 1. By the assaults and suggestions of Satan we feele there is a Devil, may we not then certainly conclude that there is a God?

(2.) Satan labours by all means to extinguish the light of the Gospel, to lead

lead men on in ignorance, error, and prophaneſſe, and to turn them out of the path of holineſſe: Now why ſhould Satan war thus againſt God, his word, and Saints, why ſhould he ſeek Gods diſhonour, and mans deſtruction, if there were not a God, a law, and an everlaſting life.

Q. *How elſe?*

A. **By the ‖ conſent of nations, † defence m of the Church, * ſupport and n comfort of the godly; but principally by the o Scripture.** m Pſal. 9. 16. and 58. 11. n Jer. 33. 9. o Eſay 42. 8.

Expoſ. ‖ Q. *How doth the conſent of Nations prove that there is a God?*

A. (1) All Nations in every age, time, and place of the world, have acknowledged that there was a God. *6 Argumem. Conſent of Nations.*

(2) The *Gentiles* could not endure him, who denied a divine power.

(3) They adored ſtocks, ſtones, bruit beaſts, and the baſeſt creatures, rather then they would have no Deity at all.

(4) They were zealous and forward in the worſhip of their Idols, which ſhewes that though they acknowledged not the true God, yet they knew

there is a God to whom divine worship is due.

(5) Such as have studied to become Athiests, could never blot this truth out of their consciences but the majestie of God hath affrighted, and his terrours made them afraid.

7 Argument. Defence of the Church

Q. *How doth the defence of the Church prove that there is a God?*

† *A.* (1.) The Devil with great malice and fury, and ungodly men with all their might, authority, malice and policy, have laboured to find out and extirpate all those that call upon the name of the Lord Jesus; but they have been miraculously hid, preserved and defended by the Lord.

(2) God hath wonderously frustrated all the devices of the wicked enemies of his Church; but by the means they practised to root it out, it was encreased.

(3.) God fought from heaven against the persecutors of his children, and executed upon them, the fiercenesse of his displeasure: dreadful judgments did overtake many of them, and such horror fell upon some, that they were forced to leave their places of favour,

favour, and rule, and betake themſelves to a ſolitary and private life.

(4.) The Lord hath (1.) armed his children with invincible courage and fortitude, to endure diſgrace, contempt, poverty, death, and the moſt exquiſite torments, that hell could invent; (2.) He hath ſupported them under the burthen of an accuſing conſcience: (3.) And inwardly refreſhed them as it were ſuddenly with ſweet peace and conſolation; (4.) And by the power, ſtrength, and comfort of the holy Ghoſt, hath enabled them to ſing Pſalms in priſon, and in the midſt of the fire: which courage, ſtrength, and comfort of theirs, doth plainly demonſtrate that there is a God; (5.) Eſpecially if you compare it with that fear, faintneſſe, and unquietneſſe, vexation, and deadneſſe which is in other men, when they ſuffer any thing.

Q. *What is God?*

A. He is p a ‖ Spirit, having q his being of † himſelf, p Joh. 4. 24. q Exod. 3. 14.

Expoſ. ‖ Q. *What mean you by this, that God is a Spirit?*

A. That God is (1.) a ſpiritual, (2.) inviſible and (3.) immateriall ſubſtance, 1 Tim. 1. 17. Luke 24. 39.

Q. *What is meant by this, having his being of himſelf?*

† *A.* That God is without beginning, Pſal. 90. 2. and 93. 2. Eſay 43. 12. and 44. 6. and without cauſe, Apo. 1. 8. Eſay 41. 4. and 43. 10. and 48. 12.

Q. *What followeth hence?*

A. Therefore he is (1.) without compoſition, (2.) infinite, Pſal. 147. 5. and 145. 3. Exod 3. 14. (3.) Eternal, Prov. 8. 20. 22, 23. Rom 16. 26. (4.) incomprehenſible, Exod. 33. 22, 23. 1 Tim. 6. 16. 1 King. 8. 27. Eſay 66. 1. and (5.) unchangable, Jam. 1. 17. Mal. 3. 6.

Q. *How many Gods be there?*

A. Onely r one || God and † three ſ Perſons, the Father, Sonne, and Holy Ghoſt, r Deut. 6. 4. 1 Cor. 8. 4, 6. ſ Mat. 28. 19. 1 Joh. 5. 7.

Expoſ. || Q. *How may it be proved that there is but one God?*

A. (1.) There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, moſt perfect, firſt cauſe, and directer of

of all things: (2.) All things are referred to one firſt, Rom. 11. 35. Apoc. 1. 8. and 4. 11.

Q. *What is a perſon?*

† *A.* A perſon generally taken, is one entire ſubſtance, not common to many, endued with life and underſtanding, will and power.

Q. *What is a perſon in Trinity?*

A. A perſon in the God-head, is the God-head reſtrained, or diſtinguiſhed by his perſonal property, John 14. 16. and 15. 1.

Q. *Is the divine nature common to all three perſons?*

A. The whole divine nature being indiviſible, 1 Cor. 8. 6. is common to all three perſons, Father, Son, and Holy Ghoſt, Acts 4. 24. 2 Cor. 1. 3. John 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6, 7. with Acts 1. 16. 1 Pet. 1. 11. Heb. 1. 1. Acts 4. 25. with 2 Pet. 1. 21.

Q. *What followeth hence?*

A. Whence it followeth, that whatſoever doth abſolutely agree to the divine nature, or is ſpoken of the divine nature by relation unto the Creatures, that doth agree likewiſe to every perſon,

on, in Trinity, Joh. 1. 1. Prov. 8.22. Apoc. 1,8. Mat. 18. 20. Joh. 3. 13. Job 26. 13. and 33. 4. Joh. 14. 26. Luk. 1, 35.

(2) That every person in Trinity is equall in glory, and eternity, Joh. 10.30. Joh. 17.5. Phil. 2,6. Eph. 1.17. with Joh. 1, 2. 14.

And (3) that there is a most near communion and union between them.

Q. *Wherein stands this near union and communion?*

A. Herein it stands; (1) each one is in the rest, and with the rest, John 14. 10, 11. John 1. 1. And (2) every one doth possess, love, and glorifie each other, Prov. 8. 22. 30. John 17. 5. working the same things, John 5. 19.

Q. *What is the Father?*

A. The Godhead considered with the personal property of begetting, is the Father, &c.

Q. *What is the propertie of the Father?*

A. To be of himself, and to ‖ beget his Son, 1 John 1. 18. and 3. 18.

Expos. ‖ Q. *Doth the Divine nature beget?*

A. The Divine nature doth neither be-

beget, nor is begotten.

Q. *How then doth the Father beget his Sonne?*

A. The Father doth beget his Son by an eternall and neceſſary communication of his eſſence, wholly and indiviſibly to his Sonne, which yet he wholly retaineth in himſelfe, John 1. 1. Prov. 8. 22. 23.

Q. *What is the property of the Son?*

A. **To be u begotten of the Father,** u John 3. 18.

Q. *What is the property of the Holy Ghoſt?*

An. To proceed from the w Father and x the Sonne, w John 15. 26, x Ro. 8. 9. Gal. 4. 6.

Q. *The nature of God is infinite and incomprehenſible, how then may we conceive of him?*

A. **By his y properties, || and by his z workes,** y Exod. 34. 6, 7, z Pſalm 19. 1, and 8, 1. Job 36. 24, &c. and 37. 1, 18.

Expoſ. || Q. *What is propertie in God?*

A. A property in God, is that whereby his divine nature is knowne in it ſelfe, and diſtinguiſhed from all other.

Q. *Doe the properties in God differ from the divine essence, or one from another?*

A. The properties of God doe not really differ from the divine essence, nor one of them from the other, but onely in our manner of conceiving.

Q. *What followeth hereupon?*

A. Hence it followeth, that every property in God is inseparable and incommunicable.

Q. *What are his properties?*

A. He is ‖ 1 most a wise, † b a strong c * 3 good, d ‖ 4 gracious e † 5 just, f * 6 merciful g ‖ 7 perfect, h † 8 blessed, and i * 9 glorious, a Rom. 16.27, *b* Job 12. 13, *c* Mat. 19.17. *d* Exod. 33.19. Rom. 5. 8, *e* Psal. 145. 17, *f* Psal. 103. 11, and 145. 8, 9, *g* Matth 5 48. Job 35. 7, 8. *h* Mark. 14. 61. Rom. 9. 5. *i* 1 Cor. 2. 8.

Expos. ‖ Q. *What is wisdome in God?*

A. Wisedome is that whereby God doth perfectly know (1) himselfe, Mat. 11. 27. John 1. 18, and 7, 29. 1 Cor. 2.10,11 and (2) all things, and actions, 1 John 3. 20. John 16. 20, and 21.17.

Q. *What be the parts of wisdome?*

A. Two

A. Two, 1. Knowledge, 2. Counſell.

Q. *How doth God know all things?*

A. By one Heb. 4. 13. infinite, Pſal. 139. 6, and 147, 5 Eſay 40. 28. eternall, Eph. 1. 4. ſimple, Exod. 3. 14. and unchangeable act of his underſtanding, Eſay 46. 10. 1 *Knowledge.*

Q. *After what manner doth God know all things?*

A 1. Clearely, (2) infallibly, and (3) diſtinctly, 1 Chron. 28. 9. 2 Tim. 2. 19. Pſal. 56. 8, and 147, 4. Matth. 10. 30. (4) with all their circumſtances, 1 Sam. 23. 11, 12. Matth. 11. 21. Mat. 24. 22. John 7. 30.

Q. *What is Counſell?*

A. Counſell is Gods diſcerning a moſt wiſe reaſon of all things and actions, Eph. 1. 11. Prov. 8. 14. 2 *Counſell*

Q. *What is ſtrength in God?*

A. Strength is that, whereby God doth, whatſoever he doth will, Dan. 4. 35. Eſay 40. 28.

Q. *In what manner doth God worke?*

A. 1 Moſt freely, Pſal. 115. 3, and 135, 6. and (2) without reſiſtance or wearineſſe?

Q. *What doth God?*

A. Whatſoever he doth will.

Q. *What*

Q. *What can the Lord doe?*

A. The Lord can doe, whatsoever he can will, Mat. 3. 9.

Q. *What is goodnesse in God?*

* A. Goodnesse is that whereby God being the chiefe good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psal. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145, 9.

Q. *How many waies is the goodnesse of God to be considered?*

A. Two wayes, 1. As it is in himselfe. 2. As it is exercised to all his Creatures.

Q. *What is graciousnesse in God?*

‖ *A.* 1. Graciousnesse is that whereby God being truly amiable in himselfe, Psalm. 86. 15, and 111. 5. (2) is freely bountifull unto his Creatures, Ro. 3. 24. loving and cherishing them tenderly, without any deserts of theirs, Psal. 145. 8, and 36, 3, 7, 9. Luke 1. 30.

Q. *How is graciousnesse in God considered?*

A 1. As it is in himselfe. 2. As it is exercised freely, and bountifully unto his Creatures.

Q. *What*

Q. *What is juſtice in God?*

† *A.* Juſtice is that whereby God is (1) true in all his ſayings, Eccl. 13. 10. Rom. 3. 4. and (2.) Righteous in all his doings, Gen. 18. 25. Deut. 32. 4. Job. 8. 3. and 34, 10. and 36. 23. Pſal. 92. 15. Rom. 9. 14. 2 Chro. 19. 7. Dan. 9. 14. 1. *Truth.* 2. *Righteouſneſſe.*

Q. *What be the parts of Gods juſtice?*

A. Two; 1. Truth, 2. Righteouſneſſe.

Q. *What is mercy in God?*

* *A.* Mercy is that whereby God of his free grace and love, is ready (1) to ſuccour ſuch as are, Pſalm. 57. 10, & 108, 4. Pſal. 103. 4, and 145, 14. (2) Or might be in miſery, by the condition of their nature.

Q. *What are the kinds of mercy in God?*

A. 1. Succouring in miſery actuall. 2. Vindicating from miſery poſſible.

Q. *What is the perfection of God?*

‖ *A.* (1) Perfectneſs is that, whereby God is neceſſarily all-ſufficient in and of himſelf, Gen. 17. 1. Job 22. 2. and 25. 5, 6, 7. Pſal. 162. and (2.) The cauſe of all perfection and goodneſſe in every thing beſides, Jam. 1. 17. 2 Cor.

Cor. 3. 5, and 4. 7. 1 Cor. 8. 4, 6. Rom. 11. 36.

Q. *How is the perfection of God to bee considered?*

A. It is to be considered, 1. In respect of God himselfe. 2. In respect of the Creature.

Q. *What is to be considered in the perfection of God as it is in himselfe?*

A. God is necessarily all-sufficient in and of himselfe.

Q. *What in respect of the Creature?*

A. God is the cause of all perfection, and goodnesse in every thing besides.

Q. *What is blessednesse in God?*

A. Blessednesse is that, wherey God (1) fully, and (2) essentially knowing & willing that perfection which is in himselfe, hath all fullnesse of delight and contentment, in and of himselfe, Gen. 17. 1. 1 Tim 6. 15, and 1. 11. and is the cause and object of the blessednesse of his Creatures, Psal. 16. 11, and 17, 15. John 17. 3. 1 John 1. 3, 6.

Q. *How is the blessednesse of God to be considered?*

A. Two waies. 1. In respect of himselfe; 2. In respect of the Creature capable

capable of blessednesse.

Q. *What is the blessednesse of God in respect of himself?*

A. God fully and essentially knowing, and willing that perfection which is in himself, hath all fulnesse of delight, and contentment in and of himself.

Q. *What is this blessednesse of God in respect of the Creatures capable of blessednesse?*

A. God is the cause, and object of the blessednesse of his creatures; by which it may appear, that there is much difference betwixt the blessednesse of God, and of the creature.

Q. *What is glory in God?*

* *A.* Glory in God, is the admirable excellency of his most holy and divine nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Joh. 12. 41. Rom. 1. 23. Psal. 29. 9.

Q. *How is Gods glory manifested?*

An. The Lord doth manifest his glory more obscurely in this life, Num. 12. 8. Exod. 33. 20. 1 Cor. 13. 12. But more clearly it is revealed in heaven, Rev. 21. 23. John 17. 24.

Q. *How*

Q. *How doth the Lord manifeſt his glory more obſcurely?*

A. By his Goſpel, and ſignes of his preſence, 2 Cor. 4. 4. 6. Exod. 33. 22. Eſay 6. 1.

Q. *What were the ſignes of his preſence?*

A. (1) Some ſhining brightneſſe, Luke 2. 9. Mat. 17. 2. 5. Or (2) ſome thick cloud, and darkeneſſe, Exod. 16. 10. and 24. 16. 1 King. 8. 11. And (3) ſome excellent acts beſeeming his greatneſſe, Pſal. 19. 1. Pſal. 29. 9. Exod. 9. 16. Joh. 2. 11. 2 Theſ. 1. 10.

Q. *What are his workes?*

A. **They are three, Decree, Creation and Providence.**

Q. *What is the Decree?*

A. **That whereby God hath from eternity ſet down k with himſelf whatſoever || ſhall come to paſſe,** k Eph. 1. 11.

Expoſ. || Q. *What things are decreed by God?*

A. (1) All things, (2) with their cauſes, (3) effects, (4) circumſtances, and (5) manner of being are decreed by God, Acts 2. 23. and 4. 27, 28. Eph. 1. 11.

Q. *What are the properties of this decree?* A. This

A. This decree is (1) moſt wiſe, Rom. 11. 33. (2) juſt, Rom. 9. 13. 14. (3) eternal, Eph. 1. 4, 5. 2 Theſ. 2. 13. Acts 15. 18. 1 Cor. 2. 7. (4) neceſſary, Pſal. 33. 11. Prov. 19. 21. (5) unchangeable, Heb. 6. 17. (6) moſt free, Rom. 9. 18. and (7) cauſe of all good Jam. 1. 17. but (8) not of any ſin, 1 John 1. 5.

Q. *What is the ſpecial decree of God?*

A. The ſpeciall decree of God is concerning Angels and men.

Q. *What is it called?*

A. It is called predeſtination, Rom. 8. 30.

Q. *What is revealed touching this decree?*

A. Of the former, concerning Angels, little is ſpoken in holy Scripture; of the latter, concerning man, more is revealed, not unprofitable to be known.

Q. *What is the ſpeciall decree of God concerning man?*

A. It may be defined, the wiſe, free, juſt, eternall, and unchangeable ſentence or decree of God, Eph. 1. 11. determining with himſelf to create and govern man for his ſpeciall glory.

Q. *What*

Q. *What be the properties of this decree?*

A. It is (1) most wise, (2) free, (3) just, (4) eternall, and (5) unchangeable.

Q. *What is the object of this decree?*

A. Man.

Q. *What is the end of it?*

A. (1) The praise of Gods glorious mercy, or (2) of his great justice, Rom. 9. 17, 18. Rom. 12. 36.

Q. *What are the parts of this decree?*

A. Of this decree there be two parts: Election and Reprobation, 1 Thes. 5, 9. Judg. 4. 5.

Q. *What is Election?*

A. Election is the decree of GOD, of his free love, grace, and mercy, chusing some men to faith, holinesse and eternall life, for the praise of his glorious mercy, 1 Thes. 1. 4. 2 Thes. 2. 13 Eph. 1 4,5,6. Rom. 8. 29,30.

Q. *What is the cause of Election?*

A. The cause which moved the Lord to Elect them who are chosen, was none other but his meer good-wil and pleasure, Luke 12. 32. Rom. 11.5. and 9. 11, 16. Eph. 1. 5. 2 Tim. 1. 9.

Q. *What is the end of Election?*

A. The

A. The end is the manifestation of the riches of his grace and mercy, Rom. 9. 23. Eph. 1. 6.

Q. *Was not Christ, faith, holiness, &c. the cause of Election?*

A. No: The sending of Christ, faith, holinesse, and eternall life, are onely the effects of Gods love, by which he manifesteth the infinite riches of his grace, Joh. 3. 16. 1 Joh. 4. 10. Acts 13. 4. Tit. 1. 1. Col. 1. 12. Rom. 6. 23.

Q. *In what order are men elected to life?*

A. In the same order God doth execute this decree in time, in which he did decree in his eternall counsell, 1 Thes. 5. 9. 2 Thes. 2. 13.

Q. *What is Reprobation?*

A. Reprobation is the wise, just and absolute decree of God, ordaining to leave some men unto themselves, to suffer them to fall, & to inflict upon them eternall punishment, deserved by their sins, for the praise of his unspeakeable and great justice, Rom. 9. 11. 13. 22. Jude 4. Jer. 6. 30.

Q. *What is the cause of Reprobation?*

A. The cause of this decree is the absolute Will and good pleasure of God, Mat. 11. 26. Rom. 9. 13.

Q. *Was not mans sin the cause of this decree?*

A. Mans sin is the cause why God will punish, but no occasion why he did ordaine to passe by, or to punish man, Rom. 9. 18, 20.

Q. *How may it appear that this decree is just?*

A. This decree is just because God hath power over man, as the Potter hath over his Clay, to make one vessell to honour, and another unto dishonour, Rom. 9. 21. Jer. 18. 6. Mat. 20. 15.

Q. *What is the end of this decree?*

A. The end of this decree is not the condemnation of the creature, but the manifestation of Gods justice, Rom. 9. 22.

Q. *Is not sin the effect of this decree?*

A. Sin is the effect of mans free-will, and condemnation is an effect of justice, inflicted upon man for sin and disobedience, John 3. 18. & 12. 37, 38, 39 40. 2 Thes. 2. 9, 10. but the decree of God which is good, is the

cause

cauſe of neither. Pſal. 5. 4.

Q. *May a man be aſſured of his election or reprobation in this life?*

A. A man in this life may be aſſured of his election, 2 Pet. 1. 10. 1 Theſ. 1. 4. and eternall happineſſe, Mat. 24. 24. John 10. 28, 29. Rom. 8. 33, 34. 2 Tim. 2. 19. but not of his reprobation; for he that is now prophane, may be called hereafter, Matth. 20. 5, 6.

Q. *What is creation?*

A. **That whereby God made all things ‖ of nothing, in m ſix daies,** 1 Heb. 11. 3. m Exod. 20. 11.

Expoſ. ‖ Q. *Was the firſt matter of all things eternall?*

A. The firſt matter whereof all things were made was not eternall, Gen. 1. 1. Prov. 8. 22, 23.

Q. *Why ſo?*

A. (1) For then it could not be ſubject to alteration, Pſal. 102. 26, 27. (2) Neither ſhould God be the fountaine of all goodneſſe, if any thing had a being and not from him: (3) Then the word beginning could not be referred to all things.

Q. *How was the firſt matter created?*

A. It was made simply of nothing in time, Heb. 11. 3.

Q. *What things were made of it?*

A. Other corporall things were made of it, Gen. 1. 6, &c. by no lesse power and wisdome, then the hand it self, Jer. 10. 12. Rev. 4. 11. Job 38. 4, 5, 6, 7, &c.

Q. *In what form or manner were all things created?*

A. In an excellent order, and exceeding o good, n Jer. 10. 12. Gen. 1. 1. &c. o Gen. 1. 31.

Q. *For what end did God make all things?*

A. For the p praise of his great power, goodnesse, wisdome, perfection and freedome, p Rev. 4. 11. Prov. 16. 4.

Q. *What is providence?*

A. That whereby God † doth q (1) preserve, r and ‖ (2) govern all things with all their actions, q Psal. 3. 8. Psal. 36. 6. 1 Tim. 4. 10. r Prov. 15. 3. Mat. 10. 29, 30, 31.

Expos. † Q. *How doth God conserve all creatures?*

A. God doth conserve all creatures (1) in their kind, Gen. 7. 1, 2, 3. and 9. 1, 2, 3. Acts 17. 25, 27. and (2) in parti-

particular, Deut. 25. 4. 1 Cor. 9. 9. Job 38. *ult.* and 39. 3. Psal. 147. 9.

Q. *How doth he preserve all things in particular?*

A. He doth preserve them both in respect of their nature, and of their qualities, Psal. 19 1, 2. Job 39. 1, 2, &c Exod. 23. 25. Deut. 28. 5.

Q. *How doth God govern all things?*

A. God governeth all creatures according to their severall natures, Psal. 33. 13, 14, 15. & 135. 6, 7. & 101. 14. & 145. 15. Job 12. 8, 9. 10, 11. Prov. 12. 24. Psal. 119. 91.

Q. *To what actions doth Gods providence reach?*

A. To all actions Psal. 14. 2. & 32. 13, 14, 18. Eccles. 3. 1, 2, 3, &c. and 8. 6. Gen. 20. 6. & 50. 19, 20. even to those things which are most casuall in respect of us, Exod. 21. 13. Deut. 19. 5.

Q. *How doth it reach to the sinfull actions of men?*

A. Both in respect of entrance and after it is entered.

Q. *What be the acts of Gods providence in respect of the entrance of sin?*

A. God in great wisdome and

justice doth (1) suffer men to sin, Psal. 50. 21. Acts 14. 16. (2) With holding and with-drawing from them his grace, Psal. 81. 11, 12. Mat. 11. 25. Luke 10. 21. (3) Trying them by outward occasions, Gen. 3. 5, 6. 2 Sam. 11. 2. & 16. 20, 21, 22. Judg. 2. 20, 21. (4) Giving Satan liberty to tempt them, 2 Sam. 24. 1. 1 Chron. 21. 1. Luke 22. 31. And (5) carrying them forward, when by their own fault they are out of the way, Acts 17. 28. Psal. 105. 25. Rom. 1. 24, 28. 2 Thes. 2. 9, 10, 11.

Q. *What be the acts of Gods providence in respect of sin after it is entred?*

A. Three: (1) Limitation. (2) Punishment. (3) Direction.

Q. *How doth God limit the sinfull actions of men?*

1 *Limitation.*

A. He doth limit sin, and determine the sinfull actions of men, 2 Kin. 19. 28. Gen. 37. 27, 28. Psal. 124. 1, 2. 2 Sam. 17. 24. 1 Sam. 24. 6, 7. & 29. 6, 7. Job 1. 6. 12. Gen. 20. 6. both in respect of (1) time, John 7. 30. Luke 22. 53. Mat. 24. 22. (2) continuance, Hos. 2. 6, 7. Acts 14. 16. & 17. 30. 2 Pet. 2. 9. Apoc. 2. 10. (3) place, Mat. 16.

16. 21. & 20. 18. Luke 13.33. (4) perſons, Ezech. 21. 19, 20, 21, 22, 23. Judg. 3. 13. & 9 23. 2 Chron. 18. 31, 32. Acts 9. 25. & 23. 11. 21. 27. John 18 8. (5) inward purpoſe, Exod. 34. 24. (6) manner of turning, Prov. 16. 9. & 21. and (7) progres, Gen. 37. 25, 26, 28. 1 Sam. 23. 26, 27. & 25. 22. Luke 4. 24, 30 Acts 9. 1, 2, 3. 1 Sam. 12. 13, 14.

Q. *How doth God puniſh ſin?*

A. He doth puniſh one ſin with another, 2 Chron. 29. 20. Rom. 1. 28. Exod. 7. 3. 2. Theſ. 2. 9. 10, 11. *2 Puniſhment.*

Q. *How doth God direct the ſinfull actions of men?*

A. He doth order them to an excellent end, Prov. 21. 1. Gen. 50. 20. 21. & 45. 7. Job 1. 11, 12, 22. & 2. 10. Eſay 10. 7. *3 Direction.*

Q. *What are the ſpeciall creatures made preſerved and governed by the Lord?*

A. **Angels** ſ and * **men.** ſ Heb. 2. 7. Col. 1. 16.

Expoſ. * Q. *What are the Angels?*

A. Angels are finite, Heb. 1. 13, 14. Col. 1. 16 Mat. 4. 11. & 26. 53. Pſal. 68. 17. compleat and immortal Spirits. Mat. 22. 30. Luke 20. 36. Heb. 1.

7. Psal. 104. 4. made after the image of God, Job. 2. 1. Psal 8. 5. Luke 9. 26. Mat. 25. 31. Heb. 2. 7.

Q. *For what end were they created?*

A. (1) That they might praise his name, and (2) execute his commandments, Psal. 103. 20. Esay 6. 3.

Q. *What are the kinds of Angels?*

A. Good and bad.

Q. *What are the good Angels?*

A. The Angels that abode in the truth are excellent, John 8. 44. Eph. 1. 20, 21. & 3 10.

Q. *In what respects are they excellent?*

A. They are excellent (1) for their nature, Esay 6 2. Dan. 9. 21. 2 Thes. 1. 7. (2) gifts, 2 Sam. 14. 17. Mat. 6. 10. & 25. 31. Luke 15. 10. 1 Pet. 1. 12. 2 Kings 19. 35. Esay 6. 2. Mat. 24. 36. 1 Cor. 13. 1. (3) offices, Dan. 7. 10. Rev. 5. 11. and (4) estate, Mat. 18. 10.

Q. *In what respects are Angels and Men most excellent Creatures?*

A. Angels and men are most excellent creatures in respect of their (1) natures, (2) gifts, Psalm. 8. 5, and (3) end why they were created, Psal. 103. 20. Psal. 95. 6.

Q. *What was the state of man by Creation?*

A Par-

A. **Marvelous** t **holy, and** ‖ **happy**

t Eccl. 7. 29, or 31.

Expoſ. ‖ Q. *What was mans holineſſe?*

A. The whole man was made conformable to the will of God.

Q. *What be the parts thereof?*

A. 1. Man was made free from all impurity and ſinne; and (2) He was endued with all perfect righteouſneſſe.

Q. *Was the righteouſneſſe of man every way perfect?*

A. It was perfect befitting ſuch a creature.

Q. *Why ſaie you that man was holy?*

A. **Becauſe he was created after the** † **Image of God, in** * **knowledge, righteouſneſſe** ‖ **and true holineſſe,** Gen. 1. 26. Col. 3. 10. Eph. 4. 23, 24.

Expoſ. † Q. *What is the image of God?*

A. The Image or ſimilitude of God (for theſe two are one, Gen. 1. 26, with Gen. 5. 3. Jam. 3. 9. 1 Cor. 15. 49. Col. 3. 10.) is a lively reſemblance of God one in eſſence, Gen. 1. 27.

Q. *How doth man reſemble God?*

A. Man doth reſemble God, not in reſpect

respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will: but in respect of the graces which God bestowed upon the soule, Eph. 4. 23, 24. Col. 3. 10.

Q. *Is not the whole man said to be made after the image of God?*

A. By reason of the union of the soule and body, the whole man is said to be made in the image of God, Gen. 9. 6.

Q. *How did man resemble God in knowledge?*

A. As God knowes himselfe, John 8. 55. 1 Cor. 2. 10. and all things besides, John 16. 30. so man did know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and workes, Gen. 2. 20, 23.

Q. *In what manner did man know these things?*

A. (1) Truly. (2) Distinctly. (3) Perfectly. And (4) Effectually.

Q. *What things did man know?*

A. A Man did know, (1) God. (2) His will. (3) His workes. (4) His own happinesse in God. And (5) His own present estate.

Q. *Did man know his future estate?*

A. No:

A. No : He was ignorant of the future.

Q. How did man reſemble God in holineſſe?

‖ *A.* As God willeth himſelf as the chief good, Eſay 42. 8. and can will nothing but what is good; ſo mans will was able to chuſe God and all good, and to do what was required, 1 Chron. 28. 6. & 29. 9.

Q. What good was man able to chuſe?

A. Man was able to chuſe (1) God. (2) All good.

Q. What are the properties of willing?

A. Two: (1) Choice or election, (2) Proſecution.

1 *Choice or election.*
2 *Proſecution.*

Q. How was man able to chooſe good?

A. Man was able to chuſe good, (1) Freely, (2) Readily, (3) Orderly.

Q. What was the ſanctification of his affections?

A. His affections were (1) ſubject to the rule of perfect reaſon, (2) Duly and with an holy moderation carried unto that which is good.

Q. What good were the affections carried unto?

A. They were carried unto all good reſpecting

respecting either God or man, Tit. 2. 5, 12. 1 Tim. 3. 2. Mat. 22. 37,38,39. Deut. 6. 5.

Q. *Wherein did mans happinesse consist?*

A. **In the enjoying w of ‖ sweet peace and communion with the Lord,** w Gen. 1. 29.

Expos. ‖ Q. *What were the acts of this communion on Gods part?*

1 On Gods part. A. God did (1) love, (2) favour, and (3) accept of man.

Q. *What were the acts on mans part?*

2 On mans part. A. Man did (1) behold, (2) rejoyce, and (3) rest in the Lord with full delight.

Q. *What further privileges did man enjoy in his estate of innocency?*

A. **He was placed in x Paradise, had liberty to eat of y every tree in the Garden, except the Tree of † knowledge of good and evil, and was made a ruler of all earthly creatures,** x Gen. 2. 15. y Gen. 2. 16 Gen. 2. 17. a Gen 1. 29. Psal. 8. 6.

Expos. † Q. *Why was it called the tree of knowledge of good and evil?*

A. The event of mans eating or forbearing of that fruit, did give the name

name to that Tree.

Q. *Why ſo?*

A. Becauſe if man did obey, he ſhould be happy, having experience of good: if he did eat thereof, he by experience ſhould know what good he loſt thereby, and what miſery he brought upon himſelf.

Q. *Were theſe things beſtowed upon man that he might live as he liſt?*

A. No, but that he might || ſerve the b Lord his Maker, who therefore gave man a law, binding c him alwaies to perfect obedience, and a ſpeciall commandment to try him, b Rev. 4. 11. Pſal. 95. 6. Rom. 2. 14.

Expoſ || Q. *In what reſpects was man bound to God in dutifull obedience?*

A. God the Creator of man, Pſal. 100. 3. and in that reſpect his ſupreme and abſolute ſoveraigne, having beſtowed ſo great gifts, and maine liberties upon man freely, might upon his own will and pleaſure require at the hands of man, what obedience ſoever he had, or would inable him to performe, Deut. 11. 31, 32. Jer. 27. 5.

Q. *In what reſpects might God try mans obedience by ſpeciall commandment?*

A. God

A. God might injoyne him to manifest his loyalty and humility, by abstaining from some act in it self indifferent, for no other reason, but because he was so commanded, Dan. 4. 32, 35. Psal. 115. 3.

Q. *What was that speciall commandment?*

A. **Of the Tree of d knowledge of good and evill thou shalt not eat, for in the day that thou eatest thereof thou shalt die the death,** d Gen. 2. 17.

Q. *Death we hear was threatned if he did disobey; what promise was made to encourage him to this duty?*

A. **The continuance e both of † himself and his * posterity in that good estate,** e Gen 2. 9.

Expos. † Q. *How was man assured of continuance in that good estate if he should obey?*

A. The Tree of life seemes to be a sign and seal of the continuance of his happinesse, if he had obeyed, Gen. 3. 22, 23, 24. Prov. 3. 18. Apoc. 2. 7.

Q. *Why should his posterity have continued in that estate?*

* A. (1) Because all man-kind was created

created good in *Adam*, Eccleſ. 7. 31. Rom. 5. 12. 1 Cor. 15. 22. as other creatures were in their kind, Gen. 1. 31. and (2) God did enter into covenant with our firſt parents, Gen. 2. 17. as they were the root of all their poſterity: ſo that what they had actually promiſed to them, we had promiſed to us alſo in them.

Q. *Did man continue in that good eſtate?*

A. No, but ‖ he fell from God through the enticements of Satan, † 1 Tim. 2. 14.

Expoſ. ‖ Q. *How could man fall from God being created good?*

A. Becauſe though man was created good, yet he was mutable, ſo that he might fall, Gen. 2. 17. Eccleſ. 7. 31.

Q. *Why did not God uphold him but ſuffer him to fall?*

A. God not being bound to uphold him, Rom. 11. 35. Gen. 17. 1. did ſuffer him to fall, knowing how to order the ſame for the ſetting forth of his glory. Prov. 16. 4.

Q. *Did not God know that man would tranſgreſſe?*

A. God

A. God knew before that man would transgresse, Acts. 15. 18. Psal. 139. 2. yet was he not therefore to forbear to give man a most wise, just, and easie precept, whereby he would shew forth his Soveraignty over man, 1 Sam. 15. 3, 9.

Q. *How did he fall?*

A. By sloning g wilfully † against God transgressing his Law, g Eccles. 7. 29. or 31. Rom. 5. 12. 1 Joh. 3.

Expos. † Q. *What was the principal outward cause of mans fall?*

A. Satan was the principall outward cause of the sin of man, Gen. 3. 1. John 8. 44. Apoc. 12. 9.

Q. *What moved Satan to tempt him?*

A. His envy (1) at the glory of God, and (2) the salvation of man.

Q. *What instrument used he?*

A. He did use the Serpent as his instrument to seduce the woman, Gen. 3. 1. 2 Cor. 11. 3. and the help of the woman to seduce the man, Gen. 3. 6.

Q. *Was not the quality of the fruit a cause of mans fall?*

A. The quality of the fruit, by accident was a cause to move them to eat thereof, Gen. 3. 6.

Q. Was

Q. *Was not the Law of God a cauſe of mans ſin?*

A. No, but the juſt and good Law of God, forbidding that ſinne, may bee ſaid to be an occaſion of the ſinne, as it did forbid an act in it ſelfe indifferent, that man could not commit it without ſin.

Q. *What was the principall inward cauſe of mans fall?*

A. The principall inward cauſe of mans fall, was his owne free-will freely and volunt arily tranſgreſſing Gods commandment.

Q. *Had man liberty to obſerve the Law?*

A. He might and ought to have obeyed, but would not, Gen. 2. 7, 17. and 3. 23, 24. Rom. 5. 19. Eccle 7. 31.

Q. *What was the ſin he did commit?*

A. The h eating of || the forbidden fruit, h Gen. 3. 6.

Expoſ. || Q. *The tree of knowledge was good by nature, how could it be ſinne to eat thereof?*

A. The Tree of knowledge in it ſelfe was good, Gen. 1. 11, 12. 1 Tim. 4. 4. Gen. 3. 6. but the fruit thereof

full to be eaten, because God had forbidden it to be eaten, 1 John 3 4. Gen. 2. 17.

Q. *Was this sinne of* Adam *great or small?*

A. This sinne of Adam was exceeding great.

Q. *In what respects was it so hainous?*

A. (1) Because it was the breach of so easie a commandment, Gen. 1. 29. with Gen. 2. 17. (2) That Commandment God had given for the triall of his obedience. (3) It was committed by him that had received great favours from God, Gen. 1. 26, 27, 28. &c. and (4) that in Paradise, Gen. 3. 6, 23. (5) Also it was accompanied with an heap of other sins.

Q. *What are they?*

A. (1.) Infidelity. (2) Idolatry. (3) Unthankfulnesse to God. (4) Contempt of him. (5) Blasphemy in subscribing to the Devill. And (6) Murther, &c.

Q. *Did all mankinde sin in* Adam?

A. Yes, for † we were all in his loynes, † Rom. 5. 12. 1 Cor. 15. 22, Heb. 7. 9, 10.

Expos. † Q. *How may it bee proved that*

that all mankinde ſinned in Adam ?

A. *Adam* was not a private perſon, but the common parent of us all, and therefore as he received integrity for himſelfe and us, ſo he loſt it for himſelfe and us.

Q. *What is the ſtate of all men by reaſon of* Adams *fall ?*

A. They are k dead in ‖ ſinne, and bondſlaves † of Satan, k Eph. 2. 1, 2.

Expoſ. ‖ Q. *What is it to be dead in ſinne ?*

A. To be dead in ſinne, is to be utterly deprived of all life of grace, Eph. 2. 2, 3. ſo that we can move to nothing of our ſelves, that is truly acceptable in the ſight of God.

Q. *What is it to be a bondſlave to Satan ?*

A. To be bondſlaves to Satan is to Be under the power and dominion of the Devill, ſo that we doe, and cannot but doe his will and command, 2 Tim. 2. 25, 26. Acts 26. 18. 2 Cor. 4. 4.

Q. *How doth that appeare?*

A. In that they are altoget her ‖ unable to good: and ‖ prone in to evill continually, l 2 Cor. 3, 5. *m* Gen. 8. 21.

Expoſ. ‖ Q. *How is man defiled with ſinne ?*

A. Every faculty of Soul and member of body, is defiled with sin, 1 Thes. 5. 23. Rom. 5. 6.

Q. *What are the faculties of the soule?*

A. 1. The minde. 2. The Memory. 3. The Conscience. 4. The will. 5. The affections.

Q. *How is the Minde defiled?*

1 *Minde.* A. The minde is (1) Blinde, Jer. 10. 14. and 51. 17. Matth. 15. 14. Eph. 5. 8. (2) Impotent, Luke 24. 25. John 1. 5. and 3. 9, 10. and 8 43. 1 Cor. 2. 14. Deut. 29. 4. (3) Vain, Prov. 14. 12. Ephe. 4. 17. 1 Cor. 1. 21. Esay 44. 20. (4) Foolish, Prov. 22 15 Tit. 3. 3. Esay 29. 13. Job. 11. 12. (5) Apt to devise evill, Jer. 4. 22.

Q. *How is the Memory defiled?*

2 *Memory.* A. The memory is (1) Feeble. (2) Apt to forget good, Luke 24. 6, 7, 8. (3) To remember evill, but neither good, nor evill as it ought, Mat. 27. 63 with Mat. 26. 75. Deut 8. 10. 11 19. Heb. 13. 2 2 Pet. 3. 5.

Q. *How is the Conscience defiled?*

3 *Consci-* A. The Conscience is (1) Impure, Tit. 1. 15 Heb. 10. 22. (2) Benummed,

med, Gen 42. 21, 22. Eph 4. 19. Gen. 50. 15. Heb. 9. 14. or (3) Turmoyled, John 8. 9. 1 John 2. 20. Dan. 5. 6. 9. Gen. 4. 13, 14. Acts 24. 25. and 2. 37. Prov. 28. 1. Eſay 57. 20, 21. Lev. 26. 36. (4) erroneous and ſuperſtitious, Mar. 10. 19, 20. Luke 18. 12. Mat. 15. 2, 3. John 16. 2. or (5) Doubting, Rom. 14. 23.

Q. *How is the will defiled?*

A. The will is (1) Unable to chuſe good, 1 Cor. 2. 14. Phil. 2. 13. Matth. 6. 10. 2 Tim 2. 26. Rom. 8. 8. (2) Strong to evill, yea (3) altogether averſe and rebellious, Matth. 23. 37. Rom. 6. 19. Jer. 18. 12. and 44. 16. 17. 4 *Will.*

Q. *How are the affections defiled?*

A. The affections are (1) Unruly, and (2) Diſordered Gal. 5. 24. Ro. 10. 2. 1 King 22. 8. and 21. 4. Jam. 4. 1, 2, 5. 5 *Affections.*

Q. *How are the members of the body defiled?*

A. The members of the body are tooles to execute inne conceived, Rom. 6 13, 19. and 3. 13. Pſal. 52. 4. 2 Pet. 2. 14. and inſtruments to ſtirre up inne in the ſoule, Gen. 3. 6. and

6. 2. 2 Sam. 11. 2. 1 King 21. 1, 2. Mat. 5. 28. 29.

Q. *Is this proneneſſe to ſinne ever preſent?*

A. This proneneſſe to ſinne is ever preſent, Jer. 7. 9. Gen. 6. 5. even then when the operations ceaſe.

Q. *How then doth a man finde himſelfe leſſe prone to one ſin then to another?*

A. A man may finde himſelfe leſſe apt to one ſinne then to another, being, (1) reſtrained, or (2) renewed by the Spirit, Gen. 20. 6. Ier. 32. 40. Eph. 3. 16. or (3) by reaſon of ſome other defects, or lets, 2 King 1. 12. and 19. 35. 1 King 13. 4. Hoſ. 2. 7. John 12. 19. Mark 11. 32. Acts 5. 26. Matth. 21. 46. Gen. 37. 25, 26, 27, and 39. 8, 9. Luke 4. 30. John 8. 59.

Q. *Doth this corruption cauſe a proneneſſe to all ſin?*

A. This corruption cauſeth an aptitude to every ſinne, if it bee not hindered.

Q. *What fruits doe proceed from this Originall corruption?*

A. Euill † thoughts, n words o and workes, n Gen. 6. 5. Col. 1. 21. o Gal. 5. 19.

Expoſ.

Expoſ. † Q. *What are the thoughts of naturall men?*

A. The thoughts and deſires naturally are, 1. Ignorant, 2. Erroneous, 3. Unbeleeving, 4. Deceitfull, 5. Unruly, 6. Looſe, 7. Wiltull, 8. Vaine, 9. Idle, 10. blockiſh, 11. Not ſavoring good, 12. Proud, 13. Diſdainfull, 14. Uncharitable, 15. Filthy &c. and 16. In a word, abominable, odious.

Q. *What are his words and actions?*

A. His words and workes, are anſwerable to theſe, Pſal. 94. 7. Eſay 29. 15. Pſal. 10. 4. and 14. 1. Deut. 29. 19, 20. Amos 6. 3. and 9. 10. 1 Cor. 1. 23. Eſay 5. 10. Pſal. 36. 1. Iob 21. 14, 15. Ier. 6. 16. Luke 19. 14. Mal. 3. 14. Pſal. 73. 13. Numb. 20. 10, 12. Pſal. 31. 22. and 116. 11. Matth. 14. 30. Luke 18. 11. Deut. 15. 9. Pſal. 83. 4. 1 Pet. 4. 3, 4. Gen. 38. 15, 16. 2 Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 1 Sam. 1. 13, 14, and 17. 28. Matth. 9. 4. Eſay 14. 14. Zeph 1. 12. Obad. v. 3. Rev. 18. 7. Eſay 65. 5, Ier. 2. 25. Rev. 3. 17. Matth. 9. 18. Pſalme 30. 6. Luke, 12. 19. John 4. 8, 9. Hoſ. 7. 11, 12. Mat. 24. 37, 38, 39. Ier. 8. 6. 2

Pet. 3. 3, 4. Psal. 10. 7. Prov. 1. 11.

Q. *Are all the actions of natural men evil continually?*

A. **Yea;** ‖ **for they** p **faile in many things, and as they come from them they are** q **odious unto God,** p Mat. 12. 35. q Prov. 28. 9.

Expos. ‖ Q. *Can a natural man do no act that is good?*

A. A man by nature may do an act that is good for the substance thereof, Dan 4. 27. Rom. 2. 15. but never that which is truly and spiritually good, Mat. 7. 18. Jer. 13. 23. Rom. 3. 10. Prov. 15. 8. & 21. 27.

Q. *Why so?*

A. (1) Because his person is not accepted, Gen. 4. 4 1 Pet. 2. 5. nor (2) sanctified, and (3) so the good acts he doth, proceed not from (1) a good root, *viz.* faith and the spirit of sanctification, 1 Tim. 1. 5 neither is it done in (2) a right manner, James 4. 3. nor (3) to a lawfull end, *viz.* the glory of God, 1 Cor. 10. 31. Col. 3. 17. all which are required to the being of a good act.

Q. *What things are required to a good act?*

A. (1)

A. (1) A good root. (2) A right manner. (3) A lawfull end.

Q. *What puniſhments are due unto man by reaſon of theſe ſins?*

A. **All woe** r **and** * **miſery, temporal, ſpiritual, and eternal,** r Lam. 3. 39. Rom. 6. 23. Gal. 3. 10.

Expoſ. * Q. *Why doth ſin deſerve death with all miſeries accompanying the ſame?*

A 1. Becauſe the leaſt ſin is a very vile breach of Gods moſt holy Law, 1 Joh. 3. 4. Deut. 27. 26. and ſo (2) an hainous offence againſt his infinite majeſtie, Pſal. 51. 4. (3) alſo of its own nature it is alwaies joyned with impenitency, Acts 5. 31. and 17. 30. and therefore doth deſerve death with all miſeries accompanying the ſame.

Q. *Which are the temporall miſeries?*

A. 1. **Gods curſe upon the** ſ **creatures, 2. on mans body, 3. ſenſes, 4. name, 5. friends, 6. whatſoever he takes in hand, and** u **7. death it ſelf,** ſ Rom. 8. 20. t Deut. 28. 25, 26, &c. u Rom. 6. 21.

Q. *What are the ſpiritual miſeries?*

A. ‖ 1. **Blindneſſe of mind,** 2 **the** x † **ſpirit of ſlumber and** 3. **giddineſſe,** * y 4. **hardneſs**

y 4. horrour of conscience, z † 5. hardnesse of heart, * 6. a reprobate a sence, and ‖ 7. strong delusions, w Esay 6. 9. x Rom. 11. 8. y Mat 27. 3, 4, 5. z Ex. 7. 3. a Rom. 1. 28. b 2 Thes. 2. 11.

Expos. ‖ Q. *What is it to be blind in mind?*

A. To be blind in mind is to be utterly destitute (1) of the true knowledge of God, and (2) of the life to come, and to be hastening to endlesse woes, and yet not understand it.

Q. *What is the spirit of slumber?*

† *A.* The spirit of slumber, is that which through a vaine perswation of a mans good and safe estate, lulleth him a sleep in security, Deut. 29. 19.

Q. *What is horrour of conscience?*

* *A.* Horrour of conscience, is when the conscience awakened, filleth the soul (1) with deep doubts, (2) with hellish and unrecoverable desperation, and (3) with remedilesse fears of everlasting damnation, Rev. 6. 16. 17.

Q. *What is hardnesse of heart?*

† *A.* Hardnes of heart is a fearful judgement of God, whereby the heart (1) is past all feeling, and remorse, (2) shut

(2) that fast up that neither the Word, nor works of God can kindly worke upon it, Esay 48. 4. Zach. 7. 11, 12.

Q. *What is a reprobate sence?*

* *A.* A reprobate sence or mind, is a mind destitute of judgement, and void of common reason.

Q. *Wherein doth it specially stand?*

A. (1) In taking evil for good, and good for evil; (2) Neither fearing God, nor reverencing Man; (3) Regarding neither right nor wrong, Luk. 18. 4.

Q. *What are strong delusions?*

‖ *A.* Strong delusions are when men are given over to take pleasure in believing lies, and idle fancies of vain heads.

Q. *What may be added to these?*

A. To these we may add (1) phrensie, (2) madness, Deut. 28. 28. and (3) to be given over to vile affections.

Q. *How are men given over to vile affections?*

A. God with-drawing from men, his grace, and in his secret, but just and dreadful judgement; giving them over to most sordid, and loathsome, un-

unnatural, and inordinate lusts, Psal. 81. 12. Gen. 19. 5.

Q. *Which is the eternall misery?*

A. ‖ Everlasting c damnation, c Rom. 6. 23.

Expos. ‖ Q. *Wherein doth this damnation consist?*

A. (1) In an everlasting separation of soul and body, from the comfortable presence of God, Mat. 7. 23. Rev. 22. 15. and (2) an enduring of (1) calleise, (2) endlesse, (3) remedilesse tortures with the Devil and his Angels, Mat. 25. 41. Rev. 20. 15. Luke 16. 24, 25.

Q. *After a man doth know his misery, what must he learn in the next place?*

A. The true means † how he d may escape the foresaid misery, e be e restored to happines, d Acts 2. 37. e Act. 16. 30.

Expos. † Q. *Hath God prescribed meanes for the recovery of all creatures that fell?*

A. No: God in justice passed by the Angels, who fell without the enticement of any other, 2 Pet. 2. 4 Jude 6 Mat. 25. 41.

Q. *What moved the Lord to prescribe meanes for mans recovery?*

A. God of his infinite love, free grace and mercy, Esay, 43. 25. Jer. 31.

3.

3. Hoſ. 14. 4. John 3. 16. Rom. 5. 8, 9. Eph. 1. 5, 6. 1 John 4. 10. hath preſcribed means whereby man might eſcape miſery and be reſtored to happineſs, Acts 2. 37, 38, 39, 40.

Q. *What then are the parts of this recovery?*

A. Two: (1) An eſcaping of miſery. (2) A being reſtored unto happineſſe, Acts, 2. 37, 38, 39, 40.

Q. *By what means may we eſcape this miſery and recover happineſſe?*

A. **Onely † by ſ Jeſus Chriſt,** Acts 4. 12.

Expoſ. † Q. *Why was it neceſſary that ſuch means ſhould be preſcribed?*

A. (1) God in juſtice doth hate ſin, Eſay 1. 3. Pſal. 45. 7. and (2) hath denounced death againſt the tranſgreſſors of his Law, Gen. 2. 17. Deut. 27. 26. Eſay 30. 33 Jer. 4. 4.

Q. *For what end was the means preſcribed?*

A. (1) To ſatisfie Gods juſtice, Col. 1. 20. and (2) to make way for mercy, Pſal. 145. 9.

Q. *Who found out this means?*

A. God in his infinite wiſdome found out a means, Gen. 3. 15.

Q. What

Q. *What was that means?*

A. Jesus Christ.

Q. *Who laid this office upon Christ?*

A. The Father laid this office of Reconciliation upon him, Psal. 40. 6, 7. Heb. 5. 5. John 3. 17. and 5. 36, 37.

Q. *Christ was innocent, how then could this office be laid on him?*

A. He willingly undertooke it, Heb. 10. 7, 9. and did faithfully discharge it, Heb. 10. 5, 6, 7.

Q. *What is Jesus Christ?*

A. **The || eternall g Son of God, who in time became man for his elect,** g Gal. 4. 4, 5.

Expos. || Q. *Why did the Son of God become man?*

A. The Son of God by nature became the Son of Man: (1) That he might make us the Sons of God by adoption who were by nature the children of wrath, Eph. 2. 3.

(2) It being fit that our Reconciliation should be wrought by the Sonne, Esay. 61. 1. John 1. 3. John 5. 36, 37. Col. 1. 16, 17. Heb. 1. 3. John 5. 17. & 3. 17. and sealed by the holy Ghost, Eph 1. 13. & 4. 30.

Q. How

Q. *How many things are we to conſider in Chriſt?*

A. His i perſon and his k office, i Col. 2. 9. k Heb. 2. 16, 17.

Q. *What is his perſon?*

A. It is l God and man, † united together into m one perſon, 1 John 1. 14. Eſay 7. 14. Rom. 9. 5. m 1 Cor. 8. 6.

Expoſ. † Q. *Why ſaie you that Chriſt is God and Man?*

A. Becauſe in Chriſt there are two diſtinct natures, Heb. 1. 4, 5. Matth. 18. 20. with 1 Tim. 2. 5. Luke 1. 35. Mat. 18. 20. Rev. 1. 8. Heb. 1. 11, 12. John 16. 30. Phil. 2. 6. John 1. 3. and 5. 17. Matth. 8. 13 with Luke 22. 43. Matth. 24. 36. and 27. 4, 6. John 4. 6. and 11. 35. and 14. 28. Eph. 4. 10.

Q. *How are thoſe two natures united?*

A. They are inſeparably united, 1 Pet. 3. 18. John 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3, 4. and 9. 5. John 16. 30. with Luke 2. 52. Mark 13. 32.

Q. *Are there not then many Chriſt's?*

A. No, there is but one Chriſt, not many Chriſts, 1 Cor. 8. 6. 1 Tim. 2. 5.

Q. *Why ſo?*

A. Be-

A. Because the Godhead did assume the humane nature to it selfe, Phil. 2. 7. Heb. 2. 16. so that the manhood subsisteth in the Godhead, Mat. 3. 17. and 17. 5. and they are so inseparably united, that the selfe same person which is God, is also man, Ioh. 3. 13. Eph. 4. 10.

Q. *Being God before all time, how could he be made man?*

A. He was n * conceived by the holy Ghost borne of the virgin Mary, according to the Prophets, n Luke 1. 35. o Gen. 3. 15. Esay 7. 14. and 11. 1.

Expos. * Q. *What is Christs conception?*

A. Christs conception is the forming of his humane nature in the wombe of the Virgin Mary, Esay 7. 14. Gen 49. 10. Luke 1. 35.

Q. *What are the properties of his conception?*

A. It was 1. Miraculous, 2. Supernaturall.

Q. *By what power was his humane nature framed?*

A. By the power of the Holy Ghost, Mat. 1. 18, 20. who did perfectly sanctifie it in the very first moment of conception

ception, Luke 1. 35.

Q. *What things are to be conſidered in the conception of Chriſt?*

A. Two. 1. The forming of his humane nature. 2. The ſanctifying of it, and that 1. Perfectly. 2. In the very firſt moment of conception.

Q. *Why was Chriſt conceived by the holy Ghoſt?*

A. That he might be p pure, without ſin, wherewith all are q ſtained, who are conceived after the ordinary manner, p Luke 1 35. q John. 3. 6.

Q. *Why was he God?*

A: That he might bear the weight of Gods wrath without finking under it, overcome death, be the Head || of the Church, repaire his Image in us, conquer the enemies of our ſalvation, and defend us againſt them.

Expoſ. || Q. *Why was it neceſſary that the Head of the Church ſhould be God?*

A. (1) Becauſe the dignity of being head of the Church is ſo great, that it cannot agree to any meer man, Eph. 1. 21. Phil. 2. 9, 10, 11. Heb. 1. 6.

(2) Becauſe the offices of an Head, and the benefits thereof, he that is man

onely cannot bestow upon the Church.

Q. *What are the offices of the Head?*

A. The offices of the Head, are (1) to give the power of life, feeling, and moving, to the body, John 1. 4. Rom. 8. 2. and (2) to direct by his power, the inward and outward functions of the body, Eph. 5. 23, 24.

Q. *Why was he man?*

A. That he might † suffer ‡ death for us, sanctifie ‖ our ‖ nature, and he might have ‡ accesse with boldnesse to the throne of grace, † Heb. 2. 14. ‖ Heb. 2. 11. ‡ Heb. 4. 15, 16.

Expos. † Q. *Why was it necessary that Christ should be man that he might suffer?*

A. (1) The divine nature could not suffer. Jam. 1. 17. Mal. 3. 6. Rom. 9. 5. and without shedding of bloud there could be no remission of sins, Heb. 9. 22. Christ therefore took our nature that he might suffer death, Phil. 2. 7, 8.

(2) It being no ways meet, that one having no speciall communion with another, should endure punishment for anothers fault, Heb. 2. 16, 17.

Q.

Q. *How doth Christ as man sanctifie our nature?*

‖ *A.* Fulnesse of all graces above measure, were poured into the humane nature of Christ our Saviour, Mat. 3. 16. John 1. 16. & 3. 34. Col. 2. 9. & 1. 19. and we being united to him, and having communion with him, do receive in measure of his fulnesse, Eph. 4. 7. 16.

Q. *How is fulnesse of grace in Christ?*

A. 1. All graces. 2. Above measure are in Christ.

Q. *How are we partakers of Christs fulnesse?*

A. By being united to him, and having communion with him.

Q. *What is his office?*

A. **To be a Mediatour † to reconcile God and man,** 1 Tim. 2. 5.

Expos. † Q. *What is Mediatour?*

A. A Mediatour or an Advocate, is a third person that takes upon him to agree and reconcile two that be at variance: as Christ being both God & man, did set at one God and man, Eph. 1. 10. Col. 1. 20. 1 John 2. 1. who before were separated by sin, Esay 59. 2. Jer. 5. 25.

Q. *Is Christ our Mediatour as man only?*

A. No, but Christ is our Mediatour both as God and man, John 1. 29. 34. & 3. 14, 16. Rom. 5. 8. 1 Joh. 1. 7. Phil. 2. 6.

Q. *How may that be proved?*

A. (1) Because in the work of our redemption he performed many divine works, Heb. 2. 14. John 10. 18.

(2) As Mediatour, he is the King and Head of his Church, Luke 1. 33. John 3. 35. Acts 2. 36. Phil. 2. 10, 11. Mat. 28. 18. Heb. 1. 6. & 2. 7.

And (3) the special offices of Christ our mediatour, do necessarily require, that the divine and humane nature joyntly do concur in the execution of them, John 1. 18. Mat. 11. 27. John 3. 12, 13. 2 Cor. 5. 18, 19, 20. Rom. 5. 10, 11. Heb. 9. 14. & 7. 25.

Q. *Is this office peculiar to Christ?*

A. This office is peculiar to Christ, John 14. 6. 1 Tim. 2. 5, 6. Heb. 7. 24. and neither in whole, nor part can be transferred to any other, Acts 4. 10, 11, 12. Heb. 4. 14. John 11. 42. 1 John 2. 1. Heb. 7. 25. Eph. 3. 12. Heb. 2. 14, 15. Acts 10. 42. 43. & 17. 31.

Q. *When was Christ given to be mediatour?*

A. (1) In the decree of God Christ was a Me-

a Mediatour from eternity, Eph. 1. 5, 6.

(2) In the vertue and efficacy of his mediation, he was given to be Mediatour as ſoon as neceſſity required, Rev. 13. 8. Gen. 3. 15.

(3) In the fulneſſe of time, he was manifeſted in the fleſh, Gal. 4. 4, 5.

Q. *How did he that?*

A. w By his fulfilling ‖ the law, and by his † x ſufferings, w Mat. 3. 15. x Heb. 9. 15. Rom. 5. 10, 11.

Expoſ. ‖ Q. *Why was it neceſſary that Chriſt ſhould fulfill the law?*

A. It became him who was our faithful high Prieſt to fulfil all righteouſneſſe.

Q. *Why was it neceſſary that Chriſt ſhould ſuffer?*

† A. The juſtice of God muſt be ſatisfied, and the debt of ſin muſt be paid, before God, who is (1) true, (2) juſt, and (3) unchangable, could be pleaſed with us, 1 John 2. 2. Heb. 9. 14, 15. 1 Pet. 1. 18, 19. Rev. 1. 5.

Q. *What underſtand you by his ſufferings?*

A. His voluntary y humiliation both in z * ſoul and body, his *a* crucifying *b* ‖ death, burial, and *c* abiding † under the dominion of death for a time, y Phil.

2. 5, 6, 7, 8. z Esay 53. 10 Matth. 26. 38. Heb. 5. 14. *a* Luke 23 33. *b* 1 Cor. 15. 3. 4. *c* Acts 2. 27.

Expos. * Q. *How may it bee proved that Christ did suffer in soule?*

A. 1. Christ in his incarnation did assume our whole nature, Luke 2. 40, 52. Heb. 2. 6. Luke 23. 46. 1 Tim. 2. 5. Luke 19. 10. Matth. 26. 38. Marke 14. 34. Matth. 27. 50. John 19. 30. Heb. 10. 5. Matth. 26. 12. Heb. 2. 17, that by offering it up a sacrifice for sin, he might redeeme us, Heb. 8. 1, 2, 3. Heb. 9. 14. and 13. 10, 11, 12. (2) In our nature he became our surety, Job 19. 25. Heb. 7. 22. therefore he suffered properly in soule as well as in body, Matth. 27. 46. Gal. 3 13. Heb. 2. 9, 10, 14. (3) This is set forth in the Lords Supper, 1 Cor. 11. 25. and (4) It was signified by the sacrifices in the Law, Heb. 9. 19, 20, 21, 22.

Q. ‖ *What was the death of Christ?*

A. The death of Christ was the separation of the soule and body, Mat. 27. 50. Luke 23. 46.

Q. *Was the soule or body of Christ separated from his Godhead?*

A. No, but they both continued still

ſtill united to the Godhead, Matth. 1. 23. John 1. 14. 1 Pet. 3. 18. 1 Cor. 2. 8.

Q. *Why was it neceſſary that Chriſt ſhould die?*

A. It was neceſſary that Chriſt ſhould die, 1. That he might ſatisfie Gods juſtice, Heb. 9. 22. (2) aboliſh and kill ſinne, Mat. 26. 28. Rom. 5. 10. Rom. 8. 3. Rom. 6. 10. 1. 1 Joh. 3. 8. (3) Deſtroy death, and (4) Him that had the power of death, that is, the Devill, Heb. 2. 14. 2 Tim. 1. 10. John 12. 31. Hoſ. 13. 14. (5) Deliver us from the feare of both, Heb. 2. 14. Luke 1. 74. (6) Confirme the Teſtament or covenant of grace, which he made with us, Heb. 9. 16, 17. and 13. 20. Zach. 9. 11. and (7) Obtaine for us the ſpirit of grace, Acts 2. 33. Gal. 3. 14. and 4. 4, 5.

Q. *What differences may be obſerved betwixt the death of Chriſt, and of the Martyrs?*

A. Betwixt the death and ſuffering of Chriſt and of the Martyrs, we may obſerve theſe differences.

1. Chriſt his paſſion was an accurſed puniſhment, Gal. 3 13. The ſufferings

of the Martyrs and holy men, are only chastisements or trials.

2. Christs passion was a meritorious sacrifice, Heb. 9. 14. the passions of the Martyrs are of no value to merit any thing, Rom. 8. 18.

Q. *How was the punishment of the elect laid upon Christ?*

A. 3. As the sinnes of the elect were laid upon Christ, Levit 16. 21. Esay 53. 11. Heb. 9. 28. so was the punishment of their sinne for substance and kinde, though not for circumstance of place or continuance, Heb. 4. 15.

Q. *Did Christ suffer every particular punishment that every particular sinner meeteth withall?*

A. He suffered both in soule and body the wrath of God, which was due unto us for sinne, though he suffered not every particular punishment of sinne, which every particular sinner meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken, though they were not delivered out of the hands of the persecutors.

4. Christ was in himselfe pure and innocent, but he suffered for our sins, 2 Cor. 5. 21. The Martyrs were not free

free from ſinne, neither did they ſuffer for the expiation of ſinne)

Q. † *How long did Chriſt remaine under the Dominion of death?*

A. Untill the third day death had power and dominion over Chriſt, for ſo long death kept aſunder ſoule and body, Luke 24.7. Matth. 17.23. Acts 10. 40.

Q. *Did Chriſt alwaies abide under the power and dominion of death?*

A. No, for the power of death being y ſubdued, the third z day he ‖ roſe again, a aſcended into heaven, and ſitteth † at the right hand of the Father, Acts 2.31. z 1 Cor. 15.4. a Mark 16.19.

Expoſ. ‖ Q. *What is the Reſurrection of Chriſt?*

A. The reſurrection of Chriſt is the firſt degree of his exaltation.

Q. *What are the parts of this reſurrection?*

A. 1. His ſoule was joyned to the ſame fleſh that dyed. 2. He was raiſed up to life, 1 Cor. 15. 4.

Q. *Why was it neceſſary that Chriſt ſhould riſe againe?*

A. It was neceſſary that Chriſt ſhould riſe againe, (1) In regard of the

the excellency of his person, Acts 2. 24. (2) In regard of the Covenant which he had made with the Father, Psal. 2. 6, 7. Esay 53. 10 (3) In regard of the dignity of his high office of eternall mediation, Psal. 110. 6, 7. Rom. 4. 25. and (4) that the truth of those things, which were foretold concerning the glory of the Messias, might be fulfilled.

Q. *By what power did he rise againe?*

A. Christ by his divine power rose againe from the dead, Rom. 1. 4. 1 Pet. 3. 18. 1 Tim. 3. 16. John 5 21. and 10. 17, 18. Acts 2. 24. & 3. 15. Eph. 1. 17 20. Rom. 8. 11.

Q. *Did hee rise as a private or a publike person?*

A. He arose not as a private, but as a publique person, Rom. 5. 14. 19. 1 Cor. 15. 45. Heb. 10. 14. 1 Pet. 2. 20, 21.

Q. *What is the fruit of Christs resurrection?*

A. He thereby sheweth that his satisfaction is fully absolute, Rom. 4. 25. and 6 9, 10.

Q. *For what end did Christ rise again?*

A. The end of his resurrection was, that

that he might prepare himselfe to the performance of the glorious functions of a Mediatour, and shew himselfe to be the conquerour of death, and the Lord of quick and dead, Rom. 14 9. Acts 17. 31.

Q † *What is it to sit at the right hand?*

A. To sit at the right hand, is a manner of speech borrowed from earthly Princes, who use to set at their right hand such as they substitute to rule under them in their names, 1 Kin. 2 19.

Q. *What is signified hereby that Christ is said to sit at the right hand of the Father?*

A. Thereby is clearely noted that excellent glory, power, and dominion that Christ received of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. John 17. 2. Phil. 2, 9, 10. Psal. 110. 1.

Q. *What are the speciall parts of Christs Mediatorship?*

A. The ‖ is a b Prophet, c Priest, and d King b Acts 3. 22. c Heb. 2. 17. d Psa. 110. 1.

Expos. ‖ Q. *Why was it necessary that Christ*

Christ should be both Prophet, Priest, and King?

Q. 1. In the time of the Law, Prophets, Priests, and Kings were anointed, 1 Reg. 19. 16. Exod. 28. 41. 1 Sam. 16. 13. who were types of Christ, truly anointed our Prophet, Priest, and King.

2. Also our Mediator was 1. to obtaine and purchase for us full redemption; and 2. To bestow upon us righteousnesse, and eternall life obtained; and 3. To shew unto us the way of salvation, which doe necessarily require this threefold office of Christ.

Q. *Why was Christ a Prophet?*

A. **To declare † unto us the way to everlasting life** Luke 4. 18. 19.

Expos. † Q. *How did Christ make knowne the will of God before his comming in the flesh?*

A. Before his comming in the flesh, our Saviour Christ made knowne the will of God to the Patriarks and Prophets 1. Either immediatly, 2 Pet. 1. 21. 2 Sam. 23. 2 Gen. 3. 9, 10, 11. or by the ministerie of Angels, Gen. 31. 11. Iudg. 6. 12. 2 King 1. 3. and 2. By the Patriarks and Prophets, he informed

med the Church of the old Teſtament in all points neceſſary to ſalvation, 2 Pet. 2. 5. 1 Pet. 3. 19. Jude 14. Luke 1. 70. Eph. 2. 20. 1 Pet. 1. 11.

Q. *Did not Chriſt execute his prophetical office in his owne perſon?*

A. In fulneſſe of time, he did in his owne perſon preach, opening both the Law, and the Goſpell.

Q. *How was he prepared to this office?*

A. 1. By taking upon him our nature. 2. Being after a moſt excellent manner ſanctified by the ſpirit, Luke 1. 35. Dan. 9. 24. and 3. Being furniſhed with all gifts neceſſary, Mat. 3. 16, 17. John 3. 34. Pſal. 45. 7. Eſay 11. 2. John 1. 18. and 3. 32.

Q. *Of whom was he called to this office?*

A. God the Father called him to this office, Luke 3. 21, 22. Mat. 3. 16, 17. Mat. 17. 5.

Q. *To whom did he preach in his owne perſon?*

A. He did in his own perſon preach unto the Jewes Acts 1. 1. Luke 21. 37. Heb. 1. 1. Daniel 9. 27. not altogether paſſing by the Samaritans and Cananites, John 4. 40. Mat. 15. 22.

Q. *For*

Q. *For what space?*

A. About the space of three yeares and a halfe.

Q. *In what manner did he preach?*

A. 1. With admirable wisedome, Marke 6. 2. Mat. 21. 23, 27. and 22. 46. (2) with ardent zeale, John 2. 14. 17. John 4. 34. (3) with excellent grace, Psalm. 45. 2, 3. Matth 7. 29. Luke 4. 22. and 11. 27. (4) with singular meeknesse, Matth. 11. 29. and (5) with authority unusuall, Matth. 7. 29. Matth. 5 21, 22. (6) not respecting any mans person, Matth. 21. 42. 43. Marke 12. 14.

Q. *What Doctrine did he preach?*

A. He (1) Interpreted the Law, Matth 5. 21, 22, &c. and 19. 4, 5. (2) Reproved the corruptions of the Scribes and Pharisees, John 2. 16. Matth. 23. 13. (3) Foretold some things that were to come, Matth. 10. 21. Luke 19. 43, 44. Matth. 24. 3, &c. and (4) Taught the Gospel, or the last will of God, concerning the salvation of man, Esay 61. 1, 2. Luke 2. 10.

Q. *How did he illustrate his doctrine?*

A. He did illustrate his doctrine for

for the moſt part by parables and ſimilitudes, as the people were able to beare it, Mat. 13. 3. Mark 4. 33. confirming that which he taught.

Q. *How did he confirme his doctrine?*

A. 1. By the Scriptures of the old Teſtament, John 5. 46. Matth. 22. 32. Luke 24. 26, 27, 44. 45. and (2) By holineſſe of life exactly anſwering to his Doctrine; (3) with divers ſignes of all kinds, John 3. 2. and 5. 36. Joh. 6. 61, 62. and 2. 25. Matth. 9. 4. Joh. 9. 6. and 11. 43, 45. and (4) By that moſt cruell and bitter death, which for the truth of God he did voluntarily undergoe, 1 Tim 6. 13.

Q. *How doth Chriſt teach his Church ſince his aſcenſion into heaven?*

A. After his Aſcenſion our Saviour doth teach his Church by his Apoſtles and Miniſters, Eph. 4. 11, 12. Acts 10. 41, 42.

Q. *How were the Apoſtles prepared for this office?*

A. The Apoſtles being (1) fully and perfectly inſtructed by Chriſt himſelf, in thoſe things which concern the Kingdome of God, Acts 1. 3. John 15. 15. & 17. 8. and (2) extraordinarily

rily furnished with gifts, and (3) infallibly assisted by the Spirit; Acts 2. 3, 4. John 14 26. & 16, 13. were sent forth to preach.

Q. *What did the Apostles Preach?*

A. The whole counsell of God, so far as concerns man, and the means of his salvation, Acts 20. 27. Mat. 28. 20. 1 Cor. 2. 9, 10, 11. 1 John 1. 3. Rom. 1. 16.

Q. *To whom were they sent to preach?*

A. Unto all Nations, Mat. 28. 18, 19. Mar. 16. 15.

Q. *How did they confirm their doctrine?*

A. Their doctrine they confirmed both (1) by the Prophets of the old Testament, Acts 26. 22. & 28. 23. 2 Pet. 1. 18, 19. and (2) by divers signs and wonders which God wrought by them, Heb. 2. 3, 4. Mar. 16. 20.

Q. *How doth Christ teach his Church since the death of his Apostles?*

A. In the daies, and since the death of the Apostles, our Saviour doth execute his Prophetical office by his ordinary Ministers, whom he hath commanded us to hear.

Q. *How far are we to heare them?*

A. So

A. So long as they preach according to the Scriptures, Eph. 4. 11. 12. Luke 10. 16.

Q. *What difference is there betwixt the Miniſtry of Chriſt and his Miniſters?*

A. Chriſt is the Author of the Doctrine which he taught, Miniſters are the Inſtruments of Chriſt, to teach not their own, but his doctrine, 2 Cor. 5. 20. Job 33. 23.

Q. *What is the fruit of this office of Chriſt?*

A. The fruit of this office is (1) the reſtoring of knowledge decayed in the firſt fall of man, and (2) the manifeſtation of divine myſteries unknown to the world, Rom. 16. 25, 26. Eph. 3. 9. Col. 1. 26, 27.

Q. *Why was Chriſt a † Prieſt?*

A. To purchaſe for us righteouſneſs and life eternall, ‡ Heb. 5. 9.

Expoſ. † Q. *Is Chriſt our high Prieſt after the order of* Aaron?

A. Chriſt is our high Prieſt not after the order of *Aaron*, but after the order of *Melchiſedec*, Pſal. 110. 4.

Q. *What difference is there betwixt the Prieſthood of* Aaron *and of Chriſt?*

A. The differences are theſe. (1) In

the persons. (2) In consecration. (3) In the Priesthood. (4) In the Sacrifice. (5) In the place whither they entred. (6) *Aaron* was a Priest onely, Christ is both King and Priest. (7) *Aaron* was a Minister, but Christ is the Author.

Q. *How do they differ in person?*

1 *Persons* A. *Aaron* was (1) of the tribe of *Levi*, Heb. 7. 4. (2) his stock and lineage was known, Exod. 6. 16, 18, 20. (3) he was compassed with infirmities, (4) he was mortall, (5) a sinner, and had need to offer for himself, and for his own sins, Heb. 7. 28. & 5. 2, 3. 4. and 9. 7. But (1) Christ was of the tribe of *Judah*, Heb. 7. 14. (2) without Father touching his humanity, without Mother touching his Deity, Heb. 7. 3. (3) immortall and continuing for ever, (4) holy, harmlesse, undefiled, (5) he had no need to offer for himself, but offered himself for the people onely, Heb. 7. 25, 26, 27.

Q. *How do they differ in consecration?*

2 *Consecration.* A. (1) Material oyle was powred upon *Aaron* at his consecration, Levit. 8. 12. but Christ was anointed with the holy Ghost, Acts 10. 38. (2) *Aaron* was

was inſtituted without an oath, but Chriſt with an oath, Heb. 7. 20, 21, 28. Pſal. 110. 4.

Q. *How do they differ in the Prieſthood?*

A. The Prieſthood of *Aaron* was (1) typicall, Heb. 10. 2, 3. (2) not available to take away ſin, Heb. 9. 14, 15. but the Prieſthood of Chriſt is (1) true and reall, containing the very Image and body of things themſelves, (2) perfect to aboliſh ſin, and to obtain eternal Redemption, Heb. 10. 1. 5. 11. Heb. 9. 12, 14. (3) The Leviticall Prieſthood was to be abrogated, Heb. 8. 13. but Chriſts Prieſthood is to continue for ever, Heb. 7. 24. (4) *Aaron* died and had ſucceſſors, Heb. 7. 23. but Chriſt ſucceeded none; hath no ſucceſſours, but is our onely and unchangable high Prieſt for ever, Heb. 7. 3. *3 Prieſthood.*

Q. *How do they differ in the Sacrifice?*

A. *Aaron* and his ſucceſſours (1) offered the bodies and blood of beaſts, Heb. 9. 12, 14. but Chriſt himſelf is both the Prieſt and ſacrifice, Eph. 5. 2. Heb. 9. 26. & 10, 10. (2) They offered oftentimes one manner of ſacrifice, but Chriſt hath offered himſelf once for all, Heb. 7. 27. & 9. 25. 26. & 10 12. 14. 1 Pet. 3. 18. *4 Sacrifice*

Q. *How do they differ in the place whither they entred?*

5 *In the place whither they entered.*

A. Aaron and his successours entred into the Tabernacle made with hands, Heb. 8. 5. & 9. 6. but Christ is entred into the very heavens, Heb. 9. 11, 24. and 4. 14.

6 *Aaron was a Priest only, Christ is both King and Priest.*

Moreover Aaron and his successors were Priests onely, but Christ is both King and Priest, Heb. 7. 1, 2. And 7. Aaron and his successours were but Ministers, but Christ is the Author of salvation, Heb. 5. 9.

7 *Aaron was a Minister, Christ the Author.*

Q. *What doth all this shew?*

A. All this doth shew (1) the absolutenesse, (2) the perfection, and (3) the excellency of Christ his Priesthood.

Q. *What are the functions of his Priestly office?*

A. Offering ‖ up g himself a sacrifice once for all, and † making request for us, g Heb. 5. 1. & 9. 26. & 7. 25.

Expos. ‖ Q. *Who offered up himself?*

A. Christ through the eternall Spirit, Heb. 9. 14.

Q. *What was the Sacrifice that he offered?*

A. He

A. He offered up his ſoul and body, as a ſweet ſmelling ſacrifice to the Father, Eph. 5. 2.

Q. *How often?*

A. Once for all, Heb. 10. 12. whereby he was conſecrated, and did enter into heaven, preſenting himſelf before the Father for us, Heb. 9. 24. and 10. 20.

Q. *What be the parts of this oblation?* 1 *Expiatory.* 2 *Preſentatory.*

A. Two: (1) Expiatory. (2) Preſentatory.

Q. *What is Chriſts interceſſion?*

† *A.* Chriſts interceſſion is his moſt gracious will, fervently and unmoveably deſiring, that all his members for the perpetuall vertue of his ſacrifice, may be accepted of the Father, Rom. 8. 34.

Q. *What are the properties of his interceſſion?*

A. It is, 1. Univerſall and particular, 2. Heavenly and glorious, 3. Ever effectuall, 4. No way reciprocall, and 5. Tendered onely for the vertue of his ſacrifice.

Q. *Why was Chriſt a † King?*

A. To ‖ bridle h and ſubdue all his enemies, but i to † gather k and governe

*his elect and chosen h Psalm. 110. 1. Col. 2. 15. 1 Cor. 15. 28. i Iohn 10. 16. Hag. 2. 7. k Ezek. 34. 23, 24.

Q. *What is the Kingly office of Christ?*

A. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luke 17. 20. John 18. 36. Dan. 2. 44. and 7. 14. Heb. 1. 8. Rev. 3. 7. whereby being appointed by the Father, Psal. 2. 6, 7. and 45. 7. Psal. 110. 2. Mat. 11. 27. Acts 2. 33. Lord of all things in heaven and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21, 22. he doth confound and destroy all his enemies, but doth gather and governe his elect Hos. 1. 7. Esay 33. 22.

Q. *What are the properties of Christs dominion?*

A. It is, 1. Spirituall: 2. Eternall: 3. Absolute.

Q. *Who appointed him to this office?*

A. God the Father.

Q. *What is the dominion whereunto he is appointed?*

A. To be Lord of all things in heaven and earth, and peculiarly King, and Head of his Church,

Q. *What are the functions of his Kingly office?* A. Two,

A. Two, 1. In reſpect of his Enemies: 2. In reſpect of his Elect. 1 *In reſpect of his Enemies*

Q. *What in reſpect of his Enemies?*

A. He doth confound and deſtroy all his enemies.

Q. *What in reſpect of his Elect?*

A. He doth gather and govern his elect. 2 *In reſpect of his Elect.*

Q. *How doth he gather and governe his elect?*

A. By his word and ſpirit.

Q. *For what end?*

A. For their ſalvation and the glory of God, Eſay 32. 15. and 59. 21. 1 Theſ. 1. 5.

Q. *Who are the enemies of Chriſt?*

A. ‖ The enemies of Chriſt, are 1. Satan and all his Angels. 2. And all their workes.

Q. *What are the workes of Satan?*

A. (1) Sin, and (2) death, Gen. 3. 15. Eph. 2. 2. 2 Cor. 4. 4. 2 Cor. 6. 15. to which we muſt add all wicked men, who be the inſtruments of Satan, John 8. 44. 1 John 3. 8.

Q. *Among wicked men, who is the chief enemy of Chriſt?*

A. The Antichriſt of Rome is chief, 2 Theſ. 2. 3.

Q. *How doth Christ bridle and subdue these enemies?*

A. These enemies Christ hath already overcome in his own person, Eph. 4. 8. Col. 2. 14. John 12. 31.

Q. *How doth he bridle and repress them daily in respect of his members?*

A. He doth daily bridle and repress them (1) by his wisdome, (2) power (3) word, and spirit, Luke 10. 18, 19. Luke 2. 34. Rev. 12. 5. & 2. 27. 2 Cor. 10. 4, 5.

Q. *When will he perfectly subdue them in respect of his members?*

A. He will perfectly subdue them at the day of Judgement, 1 Cor. 15. 25.

Q. *How will he subdue them?*

1 Adjudging. 2 abolishing others.

A. He will subdue them, (1) By adjudging some: (2) By abolishing others.

Q. *Whom will he adjudge?*

A. The Devil and all his partakers to eternal condemnation, Mat. 25. 46.

Q. *Whom will he utterly abolish?*

A. He will abolish sin and death, 1 Cor. 15. 26.

Q. *What is further to be noted in the Execu-*

execution of his Kingly office, in reſpect of his enemies?

A. Further it is to be noted, that Chriſt as a Mediatour in the execution of his Kingly office, doth (1) outwardly call ſome wicked and ungodly men, Mat. 22. 1. 14. & 20. 16. (2) preſcribe a Law how they ought to walke, James 4. 12. (3) beſtow many good things upon them both ſpirituall and temporall, though not ſuch as accompany ſalvation, Heb. 6. 4, 5. Mat. 13. 19, 20, 21. Luke 8. 13, 14. Job 22. 18. and (4) inflict divers puniſhments upon them, in this life and the life to come, for their ſin and diſobedience, Mat. 13. 12. & 25. 28 Eſay 6. 10. 2 Theſ. 2. 10, 11. Luke 16. 23.

Q. *What are the functions of his Kingly office in reſpect of his elect?*

A. Two. (1) Vocation: (2) Government. 1 *Vocation* 2 *Government.*

Q. *What is vocation?*

† A. Vocation is that whereby Chriſt doth not onely by his word call his elect to faith, repentance, and the participation of the Covenant of grace, Mar. 1. 14, 15. Mat. 11. 28. but he doth effectually move them by his Spirit

Spirit to repent and beleeve, Psal. 110. 3. 2 Thes. 2. 13, 14. Eph. 3. 16, 17.

Q. *What be the parts of it?*

1 Outward 2 Inward

A. Two. (1) Outward. (2) Inward.

Q. *What is outward vocation?*

A. It is Christs calling his elect by his word, to faith and repentance.

Q. *What is the inward vocation?*

A. It is Christs effectuall moving his elect by his Spirit, to repent and believe.

Q. *What are the functions of Christs Kingly office appertaining to the government of his elect?*

* A. The functions of Christs Kingly office appertaining to the government of his elect are, (1) The prescription of lawes, according to which his subjects ought to believe and live.

(2) The communication and bestowing of all good things upon them appertaining to this or a better life, so far as he knowes it needfull or profitable,

(3) The receiving of his elect unto himself, and the giving of eternall life unto them, having pronounced sentence on their side, Mat 25. 46.

Q. Where-

Q. *Wherein ſtands this preſcription of lawes?*

A. It ſtands not onely in (1) appointing the faithfull by the Miniſtery of his word to live godly, juſtly, and ſoberly; but alſo (2) in writing his Law in their hearts by his holy Spirit and enabling them by the ſame Spirit to do in ſome meaſure what he requireth, Tit. 2.11, 12. Jer. 31. 33. Ezech. 36. 27. John 1. 16.

Q. *What comprehend you under the communication of all good?*

A. Under that we are to comprehend the removing of things hurtfull, and the defending of his ſubjects againſt them, Pſal. 68. 18. Jam. 1. 16. 17. Pſal. 23. 1, 2, 3. 1 Cor. 12. 8, 9, 10, 11. Eph. 1. 7. Acts 26. 18. Mat. 9. 6. Gal. 4. 4, 5. Rom. 8. 15, 16. 2 Cor. 12. 9. Phil. 4. 13. Luke 22. 32. John 17. 11, 12. 22. 23. 1 John 4. 4. Gen. 9. 26, 27. Pſal. 81. 13, 14. Acts 4. 16. and 5. 13. Pſal. 34. 9, 10. Tit. 1. 15. Rom. 14. 14, 15. Eſay 27. 7. Jer. 46. 28.

Q. *What benefits doe we receive by the death and reſurrection of Chriſt.*

A. We are redeemed from the ‖ guilt, † punishment, ‡ and power of ſin, and ſhall

shall be raised up at the last day, 1 Cor. 1. 14. *m* Luke 1. 74. Tit. 2. 14. 1 Cor. 15. 13.

Expos. ‖ Q. *How are we redeemed from the guilt of sin by the death of Christ?*

A. 1. Christ hath paid our debts, and answered whatsoever the Law did require at our hands. 1 Pet. 2. 21, 24. and 2. Laid downe his life according to the will of his Father, John 10. 15. so that 1. The Law hath nothing against us, Col. 2. 14. (2) Christs death must needs be acceptable, Ephe. 5. 2. and consequently we are not bound over to punishment.

Q. *How may it be proved that we are delivered from the whole punishment of sin temporall, and eternall by the death of Christ?*

† A. Punishment is inflicted because of sinne, Iob 4. 8. Proverbs 22. 8. and 28. 18. Hos. 10. 13. and 14. 1. being freed from sinne, we are not lyable to judgement, 2 Sam. 12. 13. Ier. 4. 14. Ezech. 18. 32. (2) It stands not with the justice of God, being once fully satisfied, to require a second payment at our hand, Gen. 18. 25. Matt. 3. 17. (3) Neither will it stand with his glo-

rious

rious mercy, 4. Nor with the honour of Chriſt who is a perfect Redeemer, Tit. 2. 14. (5) Nor with the price of his blood, 1 Cor. 6.20. (6) Nor with our faith in praying for full pardon of all our debts, Matth. 6.12. or (7) Nor with our peace with God, Rom. 5. 1, (8) Nor yet with right reaſon, that the guilt of ſinne ſhould be removed, and yet puniſhment for ſinne inflicted.

A. *How are we redeemed from the guilt and puniſhment of ſinne?*

An. God the Father accepting the death of Chriſt, as a full o ranſome and ſatisfaction to his juſtice, doth freely diſcharge and acquite us from all our ſinns, n Rom. 3. 24, 25. Col, 1. 14. Epheſi. 1. 7.

Q. *How are we redeemed from the power and tyranny of ſinne?*

A. Chriſt by || his o death killeth ſinne in us, and by his † reſurrection doth quicken us to newneſſe of life, o Rom. 6. 3. 4.

Expoſ. || Q. *How doth the death of Chriſt kill ſin in us?*

A. Chriſt by his death did conquer ſinne,

ſinne, and the old man in us, is truely ſaid to be crucified, dead, and buried in and with the body of Chriſt, wee being ingrafted into the ſimilitude of his death, Col. 2. 12, 20.

Q. *How doth Chriſts reſurrection quicken us to newneſſe of life?*

† A. Having communion with Chriſt in his life, we are raiſed up to a ſpirituall life, Rom. 8. 11. and have our converſation in heaven, Phil. 3.20.

Q. *Is the life of grace perfect in us in this life?*

A. No, the life of grace is onely begun here, and groweth by degrees, being perfected in heaven.

Q. *What are the benefits of Chriſts aſcenſion?*

A. The leading p of captivity captive, the giving of gifts unto men, the powring q his ſpirit upon his people, and preparing r a place for them p Eph. 4. 8, 11. q Acts 2. 16, 17. r John 14. 3.

Q. *What are the benefits of his intercеſſion?*

A. The perſons of the faithfull do alwaies remaine juſt, and their workes ſ acceptable in the ſight of God; hereby alſo they are defended againſt the accuſation of

of all their enemies, s 1 Pet, 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. *How will the knowledge of these things worke in the heart of him whom God saves?*

A. 1. It brings him to a serious t consideration of his owne estate: 2. To u grieve for sinne, and the feare of Gods displeasure, whereby w 3. the heart is † broken and humbled, t Jer. 8. 6, 7. Luke 15. 17. u Acts 2. 37. w Acts 9. 6.

Expos. † Q. *When is the heart broken?*

A. The heart is broken and humbled, when it is cast downe with the sight of sinne, Psalm. 51. 17. bruised with the weight of Gods wrath, and melted away for feare, Psalme 119. 120. 2 King. 22. 19. knowing that God hath advantage against him, and that he is worthy to be condemned,

Q. *What else will this knowledge worke?*

A. It 4 will bring x a man || to confesse his sinne, 5 highly to y prize Christ, and to 6 hunger † after z him, untill hee obtaine his desire, x Luke 15. 18. y Mat. 13. 44. z Esay 55. 1. John 7. 37.

Expos. || Q. *In what manner will this*

this humbled soule confesse his sinne?

A. He will acknowledge his sinnes to God, 1. As particularly as he can, 1 Tim. 1. 13. and 2. with sighes and groanes for pardon and forgivenesse, Rom. 8. 26.

Q. *What are the properties of this hungering after Christ?*

†A. Hunger after Christ, 1. Must be fervent, as a thirsty man longeth for drinke: and 2. Continuall, never giving over till the desire be obtained.

Q. *What doth accompany this hungring after Christ?*

A. With this desire there is alwaies joyned, 1. An high prizing of Christ; and 2. An advised willingnesse to forgoe all things for Christs sake, Phil. 1. 22. 23. with 3. 7, 8.

Q. *How are we made partakers of Christ with all his benefits?*

A. By † faith alone, a John 3. 16. and 1. 12. Acts 13. 39.

Expos. † Q. *How may it be proved that we are made partakers of Christ by faith alone?*

A. 1. By faith alone we are ingrafted into Christ, Rom. 11. 20. (2) By faith

faith alone we receive him. John 6.56. (3) By faith alone we have communion with him, Rev. 3. 20. and ſo are made partakers of all his benefits, Joh. 3.36. (4) alſo faith is the condition of the covenant of grace, Acts 16, 31. John 3.18. Mar. 16. 16. John 20. 31. Rom. 4. 3, 5.

Q. *What is faith?*

A. A ‖ reſting b upon Chriſt alone for ſalvation, b Pſal. 2. 12. Acts 16. 31.

Expoſ. ‖ Q. *Why do you not define faith by an aſſent?*

A. Becauſe bare aſſenting to the truth of Gods promiſes, upon the credit of the revealer, is not true and juſtifying faith, Mat. 21. 32. John 2. 23. Luke 24. 25. Luke 8. 13.

Q. *When doth the poor ſoul believe unto juſtification?*

A. When the poor ſoul doth caſt it ſelf upon the free promiſe of God made in Jeſus Chriſt, for pardon of ſin, it doth truly believe, Acts 9. 42. John 14. 1. John 5. 24. with Rom. 4. 5. Eſay 28. 16. with Rom. 9 33. Acts 18. 8. with Rom. 10. 10, 11.

Q. *What are the properties of this faith?*

A. This faith is (1) certaine, Mat. 16. 18. though mixed with many doubtings, Luke 1. 18. and 17.5. Mar. 9.24. and (2) continuall, Luke 22.31, 32. though often ſhaken, Luke 24.21.

Q. *Why do you not define faith to be a full perſwaſion?*

A. Becauſe a full perſwaſion ſeemes rather an effect of a ſtrong faith, Rom. 4. 21. then the nature of true faith.

Q. *Is not joy an individuall companion of faith?*

A. Joy is a fruit of faith, 1 Pet. 1. 8. Acts 8. 6, 7, 8. Rom. 5. 3. but not an inſeparable companion thereof; a man may have true faith, and feele little or no comfort, Pſal. 22. 1. & 31. 10. and 77. 2.

Q. *What is the ground of faith?*

A. The free † promiſes of c GOD made in Chriſt, concerning the forgiveneſſe of ſins, and eternall righteouſneſſe, c Rom. 4. 18. Heb. 11. 1, &c.

Expoſ. † Q. *Are not temporall bleſſings, &c. the grounds of faith, together with the promiſes of God?*

A. Temporall bleſſings, Eccleſ. 9. 1, 1. civill vertues, Luke 18. 12, 13, 14. a generall notice that Chriſt will ſave

the

the elect, Mat. 13. 20, 21. ſenſe, reaſon, experience, feeling, Pſal. 10. 1. & 51. 12. are not the grounds of faith; but onely the promiſes.

Q. *What is the cauſe of the promiſes?*

A. GOD of his grace hath made them unto us in Chriſt, which ought to be received.

Q. *Why ought they to be received?*

A. Becauſe God that cannot lie hath ſpoken them, Tit. 1. 2. 2 Tim. 2. 13.

Q. *How is faith wrought in us?*

A. Inwardly by d the ‖ Spirit as the Author, outwardly by the e preaching of the Word, and † Catechiſing, as the inſtrument thereof. d Acts 16. 14. e Rom. 10. 14. Heb. 5. 11, 12. & 6. 1, 2.

Expoſ. ‖ Q. *How may it be proved that faith is the worke of the Spirit?*

A. Becauſe Faith is (1) the gift of God, Phil. 1. 29. and (2) a grace ſupernaturall: a man of himſelf can no more believe, then a corrupt fountain can ſend forth ſweet waters, 1 Cor. 2. 14.

Q. *What is Catechiſing?*

A. Catechiſing is an inſtruction of people in the chief grounds of Chriſtian

stian Religion, 1 Cor. 2. 4. 1 Cor. 3. 1. 1 Pet 3. 15. Heb. 6. 1, 2. Rom. 6. 17.

Q. *What are the properties of it?*

A. It must be (1) Pure. (2) Plaine. (3) Brief. And (4) Orderly.

Q. *What is the end of Catechising?*

1. That the people may clearly and manifestly see the way unto salvation, and 2. may know how to make use both of the Law, and of the Gospel, for their humiliation and comfort, 3. understanding how one thing dependeth upon another, goeth before, or followeth after.

Q. *What are the speciall benefits of Catechising?*

A. Hereby Christians are inabled (1) to refer that which they read to some head, (2) readily to apply what they hear to the purpose, (3) to try it, and (4) to have it in readinesse, in the time of need. (5) to profit by the publique Ministery, Heb. 5. 11, 12. and (6) to know how to go forward in godlinesse, in an holy method, (7) it is profitable to inform the judgement, (8) to reform the affection, and (9) to quicken both, to the duties of a Godly life.

Q. *How*

Q. *How doth the Word worke Faith in us?*

A. By shewing us f our misery, and the true g meanes of our recovery, encouraging us h being || humbled, to receive the promises of the Gospel, f Rom. 7. 7. Gal. 3. 22. g Gal. 4. 4, 5. h Mat. 11. 28. Esay 61. 1, 2, 3. Rev. 22. 17.

Expos. || Q. *How doth the word encourage the humbled to believe?*

A. The word (1) commandeth the humbled to believe, (2) promiseth them comfort, Mat. 9. 13. Luke 15. 32. (3) setteth forth the necessity, and excellency of faith, John 3. 18. 36. (4) the danger of unbeliefe, Mar. 16. 16, John 12. 48. Acts 13. 46 (5) the tender mercies and compassions of the Lord, Psal. 103. 8. 12. and (6) how he (1) inviteth, (2) perswadeth, and (3) intreateth him to believe, 2 Cor. 5. 20.

Q. *How doth the Spirit worke by the word?*

A. It doth teach us wisdome i to apply things generally spoken particularly to our selves, secretly upholdeth k against despaire, stirreth up l in us good desires, doth m soften the heart, and drawe n us to call upon Christ for salvation, because we

obtaine the feeling of comfort, i Ezech. 36. 27. 31. k Pſal. 51. 12. l Phil. 2, 13. m Ezech. 11. 19. & 36, 26. n John 6. 44. o Mat. 11. 28, 29.

Q. *By what means is faith increaſed?*

A. By † hearing q the ſame word preached or Catechiſed, and likewiſe by earneſt * prayer, p 1 Pet. 2 2. q Luke 17. 5.

Expoſ. † Q. *What ſhould move men to hear the word?*

A. Becauſe hearing the word preached is an ordinance of God.

Q. *What are the ſpeciall benefits of hearing?*

A. It is ordained of God as a meane, (1) To encreaſe knowledge, Mat. 15. 10. Prov. 1. 5. & 8. 33. Pſal. 73. 16, 17. 1 Cor. 1. 21. & 14. 24, 25. (2) to rectifie the judgement, (3) to give counſell in doubtfull caſes, Pſal. 119. 24. Pſal. 73. 16, 17. (4) to perfect the faith of the weake, Rom. 10. 8. 1 Theſ. 3. 10. (5) to make ſtable the ſtrong, Acts 20. 32. Rom. 1. 11, 12. (6) to comfort them that are in heavineſſe, 1 Theſ. 2. 11. & 3. 2. & 5. 14. (7) to raiſe them that are fallen, 2 Sam. 12. 12, 13. Gal. 6. 1. (8) to call back them

them that wander, Eſay 30. 21. (9) to ſtir up the graces of Gods ſpirit, Cant. 4. 16. 2 Pet. 1. 13. (10) to refreſh the ſoules of the Saints with ſweet and heavenly conſolations, Cant. 1. 1. Pſal. 119. 162. Col. 2. 2. and (11) to build both weak and ſtrong unto perfect holineſſe, Eph. 4. 11, 12. 1 Pet. 5. 2. 1 Tim. 4. 16. James 1. 21.

Q. *In what reſpects is liberty to pray a ſweet priviledge?*

A. Liberty to pray is a ſweet priviledge, Eph. 2. 18. becauſe (1) thereby we do, and (2) may continually commune with the Lord after a familier manner, 2 Sam. 7. 18. Pſal. 5. 1, 2, 3 and (3) lay open our griefs into his boſome, 1 Sam. 1. 15. Pſal. 130 1, 2. & 61. 1, 2. (4) we do teſtifie our dutifull affection to him, Luke 15. 18. (5) and become helpers to others, Rom. 15. 30 Phil. 1. 19. 2 Theſ. 3. 1. Col. 4. 12.

Q. *What are the ſpeciall benefits of prayer?*

A. It doth add ſtrength to faith, Luke 17. 5. for 1. It gives life to the graces of God that are in us: 2. By it we obtain at the hand of God what

good we stand in need of, Matt. 7. 7. Esay 65, 24. (3) We grow better acquainted with God, Gen. 18. 23, 27. James 4. 8. (4) We fight manfully against corruption, Eph. 6. 18. and 5. Learne to direct our selves in a godly life: 6. By it crosses are prevented, removed, or sanctified, Psalme 3. 4. Esay 37. 1, 6. (7) All things are sanctified thereby, 1 Tim 4. 5. and 8. We kept that we fall not into temptation, Matt. 26. 41. yea often, 9. We obtain much more good then we desire or expect, 1 King 3. 13. Eph. 3. 20.

Q. *How else may the benefits of prayer be conceived?*

A. Prayer is, 1. A key to open the doore of Gods treasure-house, Matt. 7. 7. (2) A present remedy to an oppressed Spirit, Psalme 6. 1, 8, and 31. 21, 22. (3) A preserver of the godly minde, 2 Thes. 3. 5. (4) A giver of strength to the weake, Eph. 3. 14, 16. and 5. An especiall meanes to make a man fit to live in every estate, Col. 1. 9, 10.

Q. *How must we beare that we may get profit?*

A. With reverence, ſ meekeneſſe † joy

Ioy, * a t longing || deſire v to learne, and w giving † credit to the truth t Eſay. 66. 2. ſ Jam. 1. 21. t Matt. 13. 44. u 1 Pet. 2. 2. w Heb. 4. 1. 2.

Expoſ. || *What is reverence?*

A. Reverence is an affection of the heart, ariſing from an apprehenſion of Gods Majeſtie, and our owne vileneſſe.

Q. *What are the effects of reverence?*

A. Thereby wee are prepared to heare the word, 1. With humility, 2. Feare; and 3. attention, Acts 10. 33. 1 Theſ. 2. 13. John 12. 48. and 11. 28, 29. Heb. 12. 28. Iob 42. 5, 6. Pſalme 62. 11. Acts 16. 14.

Q. *What is meekneſſe?*

A. Meekneſſe is an affection, whereby we are contented, 1. To beare the rebukes of the Law, and 2. To have the duties of the word to bee preſſed upon us, 1 Sam. 3. 17. 2 King 20. 19. Pſalme 25. 9, 12. Heb. 13. 22.

Q. *What is joy?*

* *A.* Joy is a delight of the ſoule for ſome good thing that is preſent, Acts 8. 8. Exod 6. 9.

Q. || *What is a longing deſire to learne?*

A. A longing deſire to learne, is an eager

eager appetite to be further acquainted with the knowledge of the truth, that we may reape fruite, and benefit by the same, Prov. 27. 7. Prov. 2. 3, 4, 9. Psalme 119. 34, 35, 40.

Q. † *What is it to give credit to the truth?*

A. To give credit to the truth, is to beleeve the whole truth and every part of it, as true and certaine, both to others and to our selves, so as wee expect the benefit promised therein, and the effecting and making good of whatsoever is there spoken, 2 Chr. 20. 20. Esay 7. 9.

Q. *How else?*

A. We must x meditate ‖ of that we heare † apply it to our selves, conferre of y it with * others, and with z diligence ‖ set about the practise of what is required x Psalme 1. 2. and 119. 114, 15. y John 4. 53. z Esay 2. 3. Luke 2. 51.

Expos. ‖ Q. *What is the profit of meditation?*

A. Meditation is the very life of reading and hearing, 1 Tim. 4. 15. and it is a separation of our selves purposely from other matters, that wee may seriously thinke of what hath beene

beene taught, Gen. 24. 63.

Q. *What is the end of meditation?*

A. 1. That it may be ſetled in the minde; and 2. Worke upon the affections, Jer. 8. 6.

Q. *What muſt accompany meditation?*

A. We muſt joyne, 1. Examination, and 2. Prayer, Luke 18. 1. therewith.

† A. *What is it to apply the word to our ſelves?*

A. To apply the word to our ſelves, is to lay it to our heart as concerning us, 1 Cor. 11. 28. 2 Cor. 13. 5.

Q. *What are the parts of the word?*

A. 1. The Commandments: 2. The Threatnings; 3. The Exhortations; 4. The promiſes.

Q. *How are the Commandements to be applyed?*

A. That they may guide us.

Q. *How are the threatnings to bee applyed?*

A. 1. That they may humble us for our ſins paſt, 2 Sam. 12. 12, 13. and 24. 10. (2) That they may affright us from ſin to come.

Q. *How muſt we applie the exhortations?*

A. That

A. That they may incite us to our duty with chearefulneſſe, Eccle. 12.11.

Q. *What uſe is to be made of the promiſe?*

A. The promiſes may be, 1. For our ſupport; 2. For our comfort, whether they be in plaine ſpeeches, or myſticall propheſies, Pſal. 119. 71. 72. 52. ver.

Q. *How muſt we conferre with others?*

A. 1. For inſtruction; 2. For edification in holineſſe, and comfort.

Q. *How for inſtruction?*

* *A.* 1. We muſt communicate to others what we have learned; and 2. Learne of others what we are ignorant of, doe not well underſtand, or have forgotten.

Q. *How for edification in holineſſe and comfort?*

A. We muſt 1 By admonition, 2. Exhortation, and 3. Comfort helpe to ſtrengthen and edifie one another, Heb. 3. 13. Job. 16. 4, 5. Rom. 1. 11, 12. Lev. 19. 17. Prov. 27. 5, 6. 1 Theſ. 5. 11, 14. Jude v. 20.

Q. *How muſt we practiſe that which is taught?*

‖ A. 1. Inwardly we muſt heartily deſire and ſtrive; and 2. Outwardly we

we muſt be carefull without delaies to take all opportunities of doing the good that God requireth, 2 Chro. 17. 6. and 19. 3. and 27. 6. Luke 8. 15.

Q. *What muſt accompanie this praiſe?*

A. We muſt be humble for negligence and ſin paſt, watching and fighting againſt corruption for the time to come 1 Cor. 9. 26. 27 cheriſhing one another with befitting comforts, Eſay 40. 1.

Q. *What is prayer?*

A. It is † a calling upon God in the name of Chriſt with the a heart, & ſometime with the * voice, according to b his will for our ſelves and others a Exod. 14. 15. 1 Sam. 1. 13, 15, *b* 1 John 5. 14.

Expoſ. † Q. *What reaſons or motives be there to induce us to prayer?*

A. 1. The Commandements, Pſal. 105. 4. and 81. 10. Eſay 55. 6. 1 Theſ. 5. 17. Rom. 12. 12. (2) Promiſes, Matt. 7. 7. and 21. 22. Mark 11. 24. Pſal. 91. 15. Eſay 65. 24. Jeremy 29. 12. Eſay 45. 19. John 16. 23. (3) Threatnings of the Lord, Zeph. 3. 1, 2. and 1, 6. Ezech. 22, 30, 31. Dan. 9. 13, 14. Matt. 26. 41. (4) The examples of Chriſt himſelfe, and all his Apoſtles,

postles, Luke 3. 21. & 9. 18. 29. Acts 1. 14. 24. & 2. 42. & 4. 24. & 9. 11, 14. 2 Tim. 2. 19. 22. (5) our own necessities, Judg. 3. 9, 15. & 4. 3. Esay 26. 16. Psal. 18. 6. Phil. 4. 6. and (6) the successe of prayer, Psal. 120. 1. Psal 3. 4. Psal. 32. 5, 6. are sufficient motives and reasons to induce us to the practise of this duty.

Q. *For what ends is it lawfull to use the voice in prayer?*

* *A.* It is lawfull to use the voice in prayer, 1. to quicken our dulnesse, 2. to inflame our devotion, 3. to prevent rovings, and 4. to edifie our brethren, Zeph. 3. 9. Psal. 88. 1.

Q. *To whom must we pray?*

A. To || God alone in the name † of Christ, 1 John 6. 23. Col. 3. 17.

Expos. || Q. *Why must we pray to God alone?*

A. 1. God onely is every where present, Ier. 23. 23, 24. (2) he knoweth all hearts, 1 King 8. 39. Jer. 17. 9, 10. Psal. 94. 9, 10. (3) he heareth all prayers, Neh. 1. 6. Psal. 65. 2. Psal. 66. 19, 20. (4) he is most able to help, Psal. 57. 2. Eph. 3. 20. (5) prayer is a divine worship, Psal. 50. 15. & 44. 20, 21.

21. (6) it is a ſpirituall ſacrifice, Mal. 1. 11. Pſal. 141. 2. Rev. 8. 4. & 5. 8. Exod. 22. 20 and (7) in God onely we ought to believe, John 14. 1. therefore he only is to be called upon, Rom. 10. [illegible] 14. as the very Heathen ſaw by the light of nature, Jonah 1. 5.

Q. *What is it to pray in the name of Chriſt?*

† *A.* To pray in the name of Chriſt, is not rudely and cuſtomarily to ſay theſe words, Through Jeſus Chriſt our Lord, &c. but in the confidence of the merit and interceſſion of Chriſt, to call on our heavenly Father, Dan. 9. 17.

Q. *Why muſt we pray in the name of Chriſt?*

A. Becauſe ſince the fall of man, 1. none are called to come to God, or 2. have promiſe to ſpeed but in the name of a Mediator, John 14 6. Heb. 4. 16. 1 Tim. 2. 5. 1 John 2. 1. Rom. 8. 32. Heb. 7. 25. (3) in Chriſt alone we have acceſſe to the throne of grace, Eph. 2. 18. & 3. 12.

Q. *Do not Angels or Saints departed preſent our prayers unto God?*

A. Angels or Saints departed do not preſent our prayers before God: for

for 1. Christ onely is our Mediator and high Priest, 2. he only getteth our prayers acceptance before God, Heb. 1. 3. & 4. 14. Rev. 8. 3. and to present our prayers before God, and to procure them acceptance with God, is in phrase of Scripture all one, Dan. 10. 12. Acts 10. 4. 31.

Q. *Ought we not in prayer to make particular confession of our sins?*

A. Yea, so far as we d can come to the knowledge of them, and this we must do e with † grief, ‖ hatred, and * shame, freely f accusing and condemning our selves before God, with g broken and contrite hearts, d 1 Sam. 12. 19. Psal. 19. 13. e Neh. 8. 9. f Neh. 9. 33. g Zach. 12. 10.

Expos. † Q. *What sorrow for sin is required?*

A. Sorrow for sin must be 1. hearty, 2. continuall, and 3. as much as may be particular, Psal. 102. 4. especially for the sins which have made great breaches in the soule, Psal. 51. 1, 2, 4. yea, sin should be 4. our chief sorrow.

Q. *Why should the soul abhor sin?*

‖ *A.* The soule should abhor sin, espe-

eſpecially for the loathſomneſſe of it, Pſal. 97. 10. Pſal. 119. 163. Job. 42. 6. Amos 5. 15.

Q. *How doth the loathſomneſſe of ſin appear?*

A. 1. It darkeneth Gods glory Gen. 39. 9. (2) It breaketh his Law, 3. It ſoileth all it toucheth, 2 Cor. 7. 1. James 1. 21. Hag. 2. 12, 13.

Q. *Why ſhould we confeſſe our ſins with ſhame?*

* *A.* Becauſe God is infinite in Majeſtie, Pſal. 86. 10. and of pure eyes, Hab. 1. 13. a man therefore ſhould bluſh at the remembrance and confeſſion of ſins before God, Eſay. 9 6. and Dan. 9. 7. ſeeing his face would be covered with ſhame, if a man ſhould know them.

Q. *What are the parts of prayer?*

A. Petition and thankſgiving.

Q. *What is Petition?*

A. It is a Prayer, wherein we deſire the preventing or removing of things hurtfull, and the obtaining of things needfull, either for this life, or that which is to come, h Eſay 37. 20. Mat. 6. 13. i Pſal. 6. 1, 2, 3, 4.

Q. *How may we make our requests that we may be heard?*

A. With k understanding, || fasting † of our wants m * fervency, n || reverence, o hope to † speed, and p love *

k 1 Cor. 14. 15. l Mat. 11. 28. m Jam. 5. 17. n Eccles. 5. 2. o 1 Tim. 2. 8. p Mat. 6. 14. Mar. 11. 25.

Expos. || Q. *Why should we pray with understanding?*

A. Because blind devotion is not pleasing unto God, Prov. 19. 2, Acts 17. 22, 23, 24. John 3. 22. who requireth to be served with the mind, Mat. 22. 37. Luke 10. 27. We must therefore know the will of God.

Q. *How is the will of God known?*

A. The will of God appears, 1. by his commandments, 2. by promises, 3. by threatnings, and 4. by the approved practises of the Saints.

Q. *Must we pray for nothing but only according to the will of God?*

A. We must desire and pray onely for that which we know Gods word doth warrant us, 1 John 5. 14.

Q. *What is meet to be understood in prayer?*

A. Our words, matter, and meaning

ning in prayer, are meet to be underſtood.

Q. *With what feeling ſhould we pray?*

A. In prayer we ſhould feele ſin as a burthen, Jer. 31. 18. Eſay 63. 17. and be pinched with our want of grace, Pſal. 51. 10, 11, 12. James 1. 5.

Q. *Whence ariſeth this ſenſe and feeling?*

A. It ariſeth from 1. a conſideration of Gods judgements due to ſin, Ezra 9. 6, 7. and . of the neceſſity of ſaving grace, Luke 17. 5. 2 Cor. 12. 9.

Q. *What fervency is required?*

* A. As the things we begge are more or leſſe excellent, and of ſit uſe for us, ſo we muſt be more or leſſe eager to obtaine them, Pſal. 51. 1, 2, 3, 9. & 80. 1, 2, 3, 4.

Q. *Whence ariſeth this fervency?*

A. It ariſeth from a conſideration of the 1. neceſſity, and 2. excellency of what we deſire, Pſal. 79. 8, 9. and 86. 1. Pſal. 102. 13, 14. (3) as alſo from a burning zeal of Gods glory, and 4. hearty love of our brethren, Eſay 62. 1. Pſal. 122. 6, 7, 8.

Q. *What is opposite hereunto?*

A. Opposite hereunto is hypocrisie and vaine babling, Mat. 6. 5, 6, 7.

Q. *Why must we pray with reverence?*

‖ A Considering Gods excellent Majesty, we may not rashly conceive or utter any thing before him, but with reverence, Gen. 18. 27. 30. 32.

Q. *What is this reverence?*

A. It is an unfained abasement of the mind.

Q. *Whence proceedeth it?*

A. It proceeds from 1. a consideration of Gods divine Majestie, and 2. our own indignity, Luke 15. 21. Gen. 32. 10. Ezra 9. 6. Heb. 12. 28.

Q. *Why must we pray with hope to speed?*

† A. Having 1. a promise from God that he will grant our requests, Psal. 34. 19. Esay 30. 19. & 58. 9. we must believe his word, for he is true and faithfull, Heb. 11. 11. 2 Tim. 2. 13. (2) If hope to speed accompany not our prayers, they are vaine, James 1. 6.

Q. *Is not this hope many times weake?*

A. This hope is weake, feeble, and many

many times ſeemes to be overwhelmed in the godly, Pſal. 13. 1, 2. & 31. 22. and 77. 7, 8, 9.

Q. *What is meant by love?*

* A. By love is meant, 1. that we muſt forgive our enemies, and 2. carry an hearty affection to the children of God, Eph. 4. 32. Col. 3. 12, 13.

Q. *What is thankſgiving?*

A. It is ‖ a prayer wherein we render thanks to God for his generall goodneſſe, and alſo particular † favours, q 1 Sam. 2. 1. r Pſal. 136. 1. and † Pſal. 103. 1, 2, 3, 4, 5.

Expoſ. ‖ Q. *What motives be there to this duty?*

A. Motives to this duty there be many. 1. It is an excellent, Pſal. 92. 1. 2. an ancient, Job 38. 7. (3) ſpirituall duty, Heb. 13. 15. Col. 3. 16. 1 Pet. 2. 5. (4) it is to be continued in heaven when other duties ceaſe, Rev. 19. 3, 4, 5 (5) it is acceptable to God, 1 Theſ. 5. 18. Pſal. 147. 1. (6) it is comely for the Saints, Pſal. 33. 1. & 147. 1. (7) it is practiſed by the Angels, Luke 2. 13. (8) it ſets on work all the graces of God in us, Pſa.

103. 1, 2, 3. (9) it is the end of Gods benefits, Psal. 13. 6. & 118. 29. (10) of our life, and (11) of all our services, Esay 8. 19. and (12) it is the ready way to obtaine what we stand in need of, Psal. 50. 23.

Q. *What be the means of true thankfulnesse?*

A. The means of true thankfulnes, are (1) a due consideration of our own vilenesse, and (2) a serious meditation and remembrance of Gods benefits, 2 Sam. 7. 18. 1 Chron. 16. 16, 17. Psal. 103. 1, 2, 3, &c. 1 Sam. 25. 32. Gen. 24. 27. Luke 7. 15. Rom. 7. 25. (3) a perswasion that God hath in love bestowed them upon us, Psal. 116. 12, 14.

Q. *What things are required in Thanksgiving?*

A. 1. Love t to God and u 2. joy in his mercy, 3. a x desire to draw others to obey and glorifie God, and 4. an y endeavour to proceed in godlinesse our selves, t psal. 18. 1, 2. u Psal. 126. 1, 2. & 104. 34. x Psal. 34. 11. & 66. 16. y Deut. 6. 10, 11. 1. 2. 1. 3. 1 Sam. 12. 14.

Q. *What rule of direction is there, according to which we ought to frame our prayer?* A. The

A. The generall Direction is the word of God, the more eſpeciall is the Lords prayer.

Expoſ. Q. *May not the Lords prayer be uſed as a prayer?*

A. The Lords prayer is ſo a direction, that it may be lawfully, and laudably, uſed as a prayer, Mat. 6. 9, &c. Luke 11. 2., &c. Num. 6. 23, 24. Pſal. 22. 1. & 92. 1.

Q. *Why is it called the Lords prayer?*

A. It is called the Lords prayer, becauſe the Lord Jeſus taught it to his Diſciples, Luke 11. 12.

Q. *How many things are to be conſidered in the Lords prayer?*

A. Three, the Preface, the Prayer it ſelfe, and the Concluſion.

Q. *Which is the Preface?*

A. Our Father which art in heaven.

Q. *What learn you out of this Preface?*

A. That God is our a || Father by grace b and adoption, through Jeſus Chriſt, c glorious in Majeſty, and d infinite in power, that both e can and f hath promiſed to help us, a Eſay 63. 16. b Rom. 8. 15, 16 Gal. 4. 4, 5. c Pſal. 47. 2. d Pſal 115. 3. e Eph. 3. 20. f Pſal. 50. 15.

Expos. ‖ Q. *Who are allowed to call God Father?*

A. There is no Christian so poor weake, or unworthy in his own eyes, but he is allowed to call God Father, Jer. 3. 19.

Q. *What are you to consider in the Lords Prayer it self?*

A. Six Petitions, and a thanksgiving.

Q. *Which is the first Petition?*

A. Hallowed † be thy * Name.

Expos † Q. *What doth the word Hallow signifie?*

A. To hallow, is not here 1. of unholy or prophane to make holy, 1 Cor. 6. 10, 11. But 2. to set a part to an holy use, Exod 20. 8.

Q. *What doth it signifie in this Petition?*

A. To acknowledge, confesse, and professe holily the Name of God, Mat. 11. 19. Lev. 10. 3. 1 Pet. 3. 15.

Q. *What is meant by the Name of God?*

* A. By Name, is meant (1) God himself, Psal. 2. 7. & 115. 1. (2) his titles, Exod. 3. 14, 15. Psal. 83. 18. (3) his properties, Exod. 34. 5, 6, 7. (4) his ordinances, Psa. 138. 2 and 1 Tim.

1 Tim. 6. 1. (5) his workes, Pſal. 19. 1. (6) his judgements, Pſal. 9. 16. Eſay 30. 27. (7) his mercies, Eſay 48. 9, 10, 11. Ezek. 28. 26. or (8) any thing whereby he makes himſelf knowne, Exod. 20. 7.

Q. *What deſire you of God in this Petition?*

A. That Gods infinite excellency may be magnified g by us on earth, ‖ in heart, † in word, and in * deed, g Pſal. 40 16. & 115. 1.

Expoſ ‖ Q. *How is the Name of God magnified in heart?*

A. By an inward and faithfull acknowledgement, with 1. confidence, 2. fear, 3. love, 4. hope, 5. humility, 6. patience, 7. joy, and 8. deſire of his preſence in heaven, Eſay 8. 13. 1 Pet. 3. 15. Rom. 4. 20. Phil. 1. 20, 21, 22, 23.

Q. *How in word?*

A. By ſpeaking Good of Gods name to others, Pſal. 34. 3. Deut. 32. 3. Pſal. 105. 1, 3. & 145. 21.

Q. *How in deed?*

* *A.* 1. By walking in holineſs and righteouſneſs before God, Mat. 5. 16. John 15. 8. 1 Pet. 2. 32. (2) patiently ſub-

submitting our selves unto his will, Josh. 7. 19. (3) constantly and undantedly professing his truth, Psa. 119. 46. John 21. 19. and (4) reforming our lives, if we have gone a stray, Jer. 13. 16. Mal. 2. 2.

Q. *Which is the second Petition?*

A. Thy ‖ Kingdome † come

Expos. ‖ Q. *Why must we pray that Christs Kingdome may come?*

A. Because Satan hath his Kingdome on earth, 2 Cor. 4. 4. Luke 11. 18.

Q. *Who be the bondslaves of Satan?*

A. All men by nature are his bondslaves, Eph. 2. 2. 2 Tim. 2. 26.

Q. *By what lawes is his Kingdome governed?*

A. 1. By ignorance, 2. Errour, 3. Impiety, and 4. Disobedience, Ephe. 4. 18.

Q. *What is the Kingdome of Christ?*

A. Christ hath his Kingdome, Col. 1. 13. to wit his Church, which is the company of mankinde, 1 Pet. 2. 9. Eph. 5. 23. in heaven and earth, Eph. 3. 15. Col. 1. 20. called from the world, Rom. 8. 30. unto salvation through him, Acts 4. 12.

Q. What

Q. *What be the degrees of this Kingdome?*

A. 1. Militant, 2 Triumphant.

1. *Militant.* 2. *Triumphant.*

Q. *What bee the prerogatives of the Church militant?*

Q. In this world it is, 1. Redeemed, 2. Called, 3. ſanctified, 1 Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2 Theſ. 1. 10.

Q. *What doth the word Kingdome ſignifie in Scripture?*

A. The government which Chriſt exerciſeth over all men, and all other creatures, Epheſi. 1. 21, 22. Heb. 1. 6, 7.

Q. *What doth it ſignifie in this Petition?*

A. The ſpeciall Government which he exerciſeth over his Church, Eph. 5. 23. in this life, and the life to come.

Q. *What doe you deſire of God in this Petition?*

A. That * Chriſt would h conſtrain ſuch as be under the power of Satan, i rule in the hearts of his choſen by his ſpirit here & perfect their ſalvation in heaven hereafter, h Cant. 8. 8. Acts 7. 60. *i* Epheſi. 3. 16. 17. & Phil. 1. 8, 9, 10, 11. 12.

Expoſ.

Expos.* Q. *What desire you of God particularly, in respect of them that be under the power Satan?*

A. Particularly wee desire that 1. God would send forth his word, Mat. 9. 38. (2) Give it free passage, Ephe. 6. 19. Rom. 15. 30, 31, 32. (3) Powerfully accompany it by his spirit, Deut. 33. 8, 10. 2 Cor. 10. 4, 5. (4) Bring his chosen from the power of Satan to God, Acts 26. 18.

Q. *What in respect of them that be converted?*

A. 1. That God would uphold such as be converted, Psalme 51. 12. Iohn 17. 15. (2) Strengthen the weake, Cant. 1. 4. Luke 22. 31, 32. 2 Cor. 12. 8, 9. (3) Comfort the afflicted, Psal. 51. 12. Cant. 1. 1. (4 Recall the wandring, Psal. 119. 27. Luke 19. 10. and (5) Make all grow in grace and knowledge, 2 Pet. 3. 18. Luke 17. 5.

Q. *What desire you in respect of the meanes whereby the faithfull are built forward in grace?*

A. 1. That the same word may be continued, Gal. 2. 5 (2) The Sacraments and discipline purely administred,

stred, 1 Cor. 11. 23, 24. &c. 1 Cor. 5. 3, 4, 5. Heb. 3. 2, 3, 4, 5, 6. Heb. 8. 5. (3) That good ministers and magistrates may be preserved, Deut. 33 11. 2 Thes. 3. 1, 2. Psalme 20. 1 prospered, Psal. 122. 6, 7, 8. 1 Tim. 2. 2. and increased, Luke 10. 2. Esay 49. 23. (4) That Catechizing may be more used, 1 Cor. 3. 2. (5) And that schooles for piety may be erected and maintained, 2 King 6. 1, 2. &c. Esay 62. 7.

Q. *What desire you in respect of the perfect salvation of the elect?*

A. That Christ would come to judgement, Rev. 22. 20

Q. *Which is the third Petition?*

A. Thy ‖ will † be * done in earth as it is in ‖ heaven,

Expos. ‖ Q. *Why must we pray that Gods will may be done?*

A. Because man by nature doth the will of the flesh, and of Satan, Eph. 2. 3. John 8. 44.

Q. *Whose will ought he to doe?*

A. He ought to desire and doe, not his owne will, Rom. 8. 6. Mat. 26. 39. but the will of God, Esay 26. 8. Psal. 119. 5, 106.

† Q. *What*

† Q. *What is the will of God?*

A. The word of God revealed in the old and new Testament, is the will of God.

* Q. *What is it to do the will of God?*

A. To doe Gods will, is to obey it, Exod. 24. 7.

‖ Q. *Who obey the will of God in heaven?*

A In Heaven the Saints departed, and the Angels obey the Lord, Heb. 12. 23. Psalme 103. 20.

Q. *Who ought to obey the will of God on earth?*

A On earth men living are to bee obedient, Exod. 24. 3. 1 Sam. 15. 22.

Q. *What desire you of God in this Petition?*

A. That whatsoever God willeth in his word, might be obeyed *m* cheerefully, *n* speedily, *o* faithfully, and constantly, by men on earth, as *p* Angels † doe in heaven, *l* Exod. 19. 8. Rom. 12. 2. *m* Psalme 27. 8. and 4. 8. *n* Psalme 119. 32, 60. *o* Rev. 2. 10. *p* Esay 6. 2.

Expos. † Q. *What doe you particularly desire of God in this Petition?*

A. We particularly crave of God,

1. The

1. The knowledge of his will, Psalme 119. 18,33,34. Col. 1. 9, 10. (2) The suppression of our owne vile wils, Ro. 7. 24 (3) Faith in Gods promises, Rom. 1. 9, 12. (4) Constancy and chearefulnesse in our sufferings, Col. 1. 9, 11.

Q. *What inward disposition to obedience doe you desire?*

A. 1. An inward desire, 2. Care, and 3. Delight, Psalme 119. 36, 143, 145 and 4. Endeavour, and 5. Ability to walke in holinesse, Psalme 119. 112, 167, 168. Phil. 4. 13.

Q. *Are we able in this life perfectly to obey the Lord as the Angels doe?*

A. In this life perfectly we cannot doe the will of God, 2 Sam. 12. 9. and 13. 39. and 24. 10. 2 Chron 35. 22. Luke 1. 6, 20. as the Angels doe: But we must 1. Desire, 2. Strive after, and 3. Hope for perfection, Luke 13. 24. Phil. 1. 6.

Q. *How then doe we obey as the Angels doe?*

A. When we obey with sincerity, Gen. 5. 24. and 17. 1. Mich. 6. 8. as the Angels do, though not in the same degree, 1 Cor. 1. 13. 9. 10.

Q. *Which*

Q. *Which is the fourth Petition?*

A. ‖ Give us this † day * our ‖ daily † bread.

Expos. ‖ Q. *Who must pray give us?*

A. All both poore and rich must pray, Give us.

Q. *Why so?*

A. 1. Because we have nothing but Gods free gifts, 1 Cor. 4. 7. James 1. 17. (2) We have title to nothing, but in Christ Jesus, Heb. 1. 2. with Rom. 8. 32 (3) We can keepe nothing but by the Lords licence, Job 1. 12. (4) Neither can any thing prosper with us, but by his blessing, Deut. 8. 16. Prov. 10. 22. Psalme 127. 112. Hag. 1. 6. Esay 3.

† Q. *Seeing we pray but for a day, may we not provide for the time to come?*

A. We may provide for the time to come, 1. In a lawfull manner, 2. when God gives opportunity, Eph. 4. 28. Gen. 41. 34, 35. &c. and 50. 20. 2 Cor. 13. 14. Acts 11. 28.

Q. *What then is required of us in this particular?*

A. We must ever waite upon Gods providence, 1 Pet. 5. 7. Psal. 55. 22. both 1. when we have the meanes, Prov.

Prov. 3. 5. 6. and 2. when we want them, Eſay 28. 16.

Q. *What cares for the things of this life is to be abandoned?*

A. We muſt caſt off, 1. Diſtruſt, 2. Exceſſive, 3. Diſtracting, 4. Unprofitable, and 5. Needleſſe cares, Mat. 6. 25. &c. to the end.

* Q. *When is bread ſaid to be ours?*

A. Bread is ſaid to be Ours, when it is 1. Gotten by juſt and lawfull meanes, Eph. 4. 28. (2) In a good and honeſt calling, Gen. 3. 19. (3) Our perſons being accepted of God in Jeſus Chriſt, 1 Cor. 3. 22, 23.

Q. *Why is this bread ours?*

A. Becauſe that which we ſo poſſeſſe is given us of God in love and mercy.

Q. *What is meant by daily bread?*

A. By daily bread, is meant bread 1. For the ſupply of our preſent neceſſity, or 2. Rather that which is fit for us, or agreeable to our preſent condition, Prov. 30. 8. 9.

Q. *What doth the word bread ſignifie in Scripture?*

A. The bread of life which is Chriſt John 6. 48.

Q. *What doth it ſignifie in this Petition?*

All outward things, Prov. 27.27. Jer. 11. 19. Prov. 39. 14. for our necessity, and Christian delight, Psal. 104. 15. John 12. 3.

Q. *What desire you of God in this Petition?*

A. That ‖ God would bestow on us all things necessary for this life, as food, maintenance, &c.

Expos. ‖ Q. *What doe you pray for under the name of bread?*

A. We pray for, 1. Food, and 2. Rayment, Gen. 28. 20. (3) Sleep, Psa. 3. 5 and 4. 8. (4) Fitting delights, Psalme 23. 5. Prov. 5. 18, 19. Gen. 21. 8. and 29. 22.

Q. *What desire you under the name of our bread?*

A. 1. Contentation with our estates Heb. 13. 5. 1 Tim. 6. 6. though they be meane, Phil. 4. 12. 1 Tim. 6. 8. (2) Resting on Gods providence, Prov. 16. 3. (3) Love of justice, Job 29. 24. (4) Faithfulnesse, (5) Painfulnes in our callings, 2 Thes. 3. 12. (6) Joy, (7) Thankfulnes, Deut. 28. 47. and 8. 10, 11. (8) Gods blessing upon them, Gen. 24. 12. Psalme 67. 1, 6, 7. (9) The sanctification, of whatsoever we

we enjoy, 1 Tim. 4. 4. (10) As alſo for peace, Pſalme 122. 7, 8.

Q. *What deſire you as meanes hereof?*

A. 1. protection by the Magiſtrate, 1 Tim. 2. 1, 2. (2) Seaſonable weather, &c. 1 King 8. 35, 36. Joſh. 2. 21. Deut. 28. 12. (3) Valiant ſouldiers, 2 Sam. 13. 8, 2, 10, 1. to 39. (4) Learned and good phyſitians, Col. 4. 14.

Q. *What doe we pray againſt?*

A. We pray againſt, 1. Covetouſneſſe, Pſal. 119. 36. (2) Diſtracting cares, Mat. 6. 34. (3) Diſtruſt, Pſal. 78. 22. (4) Diſcontent with our eſtate, 1 Tim. 6. 10. (5) Idleneſſe, Mat. 20. 3. 6. (6) Oppreſſion, 7. Injuſtice, 8. Careleſneſſe, 9. Unjuſt warre, or 10. whatſoever doth unlawfully hurt and impeach our outward proſperity.

Q. *Which is the fift Petition?*

A. And † 2 forgive us our * treſpaſſes as we ‖ forgive them † that treſpaſſe againſt us.

Expoſ. † Q. *What is it to forgive ſinne?*

A. To forgive ſin is, 1. To cover it, 2. To put it away out of ſight, and 3. Not to impute it, or 4, Not to call to

a reckoning for it, Psalme 32. 1, 2.

* Q. *Why are sinnes called trespasses or debts?*

A. Sinnes are called trespasses or debts, Marke 18. 25. because we are bound to make satisfaction for them, by suffering the just judgement of God, Luke 11. 4. Gen. 2. 17. if the divine justice be not satisfied by another, Col. 1. 20.

‖ Q. *Is our forgiving others a cause why God forgives us?*

A. Our forgiving others is not a cause why God forgives us, Matt. 18. 32. 33. Col. 3. 13. 1 John 4. 10. 11. but a signe whereby we are assured that God hath pardoned us, Matt. 6. 14, 15. and 5. 22, 24. Matt. 7. 11.

† Q. *Are we ever to forgive the trespasse that is done against us?*

A The wrong that is done unto us (though not alwaies the damage, 2 Chron. 19. 6. 1 Tim. 5. 8. Eph. 29. Exod. 22. 1, 15. Acts 16. 37. comp.) we ought to forgive, Mark 11. 25.

Q. *Every trespasse is a sin, how then can we forgive it?*

A. The sinne being the breach of the divine law, God onely can pardon

don, Psalm. 51. 1, 4.

Q. *What desire you of God in this Petition?*

A. That ‖ God of his free *a* mercy in Jesus Christ, would fully b pardon all our sins, as c we do pardon the wrongs and injuries we receive from others, *a* Esay 43. 25. b Psal. 51. 2. c Luke 11. 4.

Expos. ‖ Q. *What do we acknowledge in this Petition?*

A. In this Petition 1, we acknowledge our selves to be miserable sinners, Psal. 40. 12. Psal. 25. 11. Ezra 9. 6. and 2. that we have no power to satisfie for sin, Psal. 49. 7, 8. Acts 2. 37, 38. Ezec. 16. 4, 5, and 3. that God is patient, bearing with us so long, Lam. 3. 22. Psal. 145. 8. Psal. 86. 5, 15. & 103. 8. and 4. mercifull, not giving leave onely, Dan. 9. 18, 19. 2 Chron. 7. 14. but commanding us also to pray for pardon, Hosh. 14. 1, 2.

Q. *What is the effect of the consideration of Gods mercy in this particular?*

A. Hereby he gives us hope of forgiveneſſe: and hence we are drawn to flee to the throne of grace, Psal. 86. 15,

16. Joel 2. 12, 13.

Q. *What do we pray for in this Petition?*

A. For the full forgiveneſſe both of guilt and puniſhment, Pſal. 51. 1, 2.

Q. *Why muſt we beg the pardon of ſin every day?*

A. (1) Every day we ſin, Eccleſ. 7. 21. Job 14. 4. and therefore every day we muſt pray for pardon, Pſal. 55. 17. and (2) our faith is weake, Luke 24. 21, 22, 23. Rom 14. 1. we muſt therefore pray daily, that we may have greater aſſurance of our ſalvation, Luk. 17. 5. 2 Sam. 12. 13. with Pſal. 51. 1, 2.

Q. *Which is the ſixth Petition?*

A. And † lead us not into temptation, but deliver ‖ us from evill.

Expoſ. ‖ Q. *Why muſt we pray not to be lead into temptation?*

A. Becauſe forgiveneſſe of ſins, and grievous temptations are inſeparable companions, Luke 21. 22, 23, 24, 25, Acts 9. 17, 23, 24.

Q. *What is temptation?*

A. Temptation is any triall, whereby the heart is incited to ſin by Satan, the world, or the fleſh, 1 Theſ. 3. 5.

James

James 1. 14. Mat. 26. 41.

Q. *Who are ſaid to tempt?*

A. 1. God. 2. Satan, the world, and the fleſh.

Q. *Why doth God tempt his ſervants?*

A. God is ſaid to tempt his ſervants, to try and humble them.

Q. *How doth God temot them?*

A. By offering occaſions of ſinne, ſending afflictions, and deferring to help, Deut 13. 3. Deut. 8. 2. Gen. 22. 1. Pſal. 10. 1.

Q. *Is not God then the author of ſin?*

A. No: This in reſpect of God is ever good, Mat. 19. 17. Hab. 1. 13. James 1. 13.

Q. *How are Satan, the world, and the fleſh ſaid to tempt?*

A. Satan, the world, and the fleſh are ſaid to tempt, by inciting alwaies unto ſin.

Q. *How doth Satan tempt?*

A. Satan doth tempt, 1. by inward ſuggeſtions, 1 Chron. 21. 1. John 13. 2. and 2. by outward objects, 2 Sam. 11. 2, 3. Mat. 4. 3, 4, 8.

Q. *How doth the world tempt?*

A. The world doth tempt, 1. by bad examples, Jer. 44. 17. or 2. by

wicked perswasions, alluring or terrifying, Gen. 3. 6. & 36. 7. and Job 2. 9. 1 Kings 13. 8. Mat. 16. 22. Acts 21. 12.

Q. *How doth the flesh tempt?*

A. The flesh tempteth when we are incited of our own corruption, Obad. 3. Jam. 1. 14. 1 Pet. 2. 11.

Q. *What be the degrees of temptation?*

A. Temptation hath these degrees; 1. suggestion, 2. delight, 3. consent, and 4. practise, James 1. 14.

Q. *What is it to be lead into temptation?*

A. To be lead into temptation, is to be overcome of temptation; so that Satan doth prevaile against us, and get the victory, Mat. 26. 41. 1 Chron. 21. 1.

Q. *How is God said to lead into temptation?*

A. God is said to lead into temptation, 1. when in any tryall he doth forsake man, 2. doth with-hold or with-draw from him his grace, 3. doth suffer him to fall, 2 Chron. 32. 31. (4) doth hearden his heart, Exo. 7. 3. and (5) doth give him wholly

up

up into Satans power, and the full ſway of his own corrupt heart, Rom. 1. 24, 26, 28.

Q. What is it to deliver?

‖ A. To deliver is either 1. to ſupport under, or elſe 2. to protect and defend from evil, 2 Cor. 12. 9.

Q. What is meant by evil?

A. By evil the power and poyſon of ſin, Satan, and the world is underſtood, Mat. 5. 37.

Q. What deſire you of God in this Petition?

A. To be freed from * trials themſelves ſo far d as it will ſtand with Gods good pleaſure, and alſuries from the evill thereof, e that we faint not under them, & be foyled by them, d Mat. 26. 39. e Rom. 8. 28. 1 Cor. 10. 13.

Expoſ. * Q. *What do we acknowledge in this Petition?*

A. Here we acknowledge (1) the Lords power over our enemies that tempt us, Zech. 3. 2. Jude 9. and (2) our own frailty, Pſal. 103. 14, 15.

Q. *What do we bewaile?*

A. We bewaile our proneſſe to evill and corruption, Rom. 7. 24. 18.

Q. *What do we deſire in particular?*

A. We

A. We desire God (1) to bridle Satan, 2 Cor. 12. 7, 8. (2) to kill sinne, Psal. 19. 13. (3) to support us by his grace, Eph. 3. 16. 1 Thes. 3. 13. (4) to stir us up to be watchfull in prayer, Ephes. 6. 18. (5) to give us hope, patience, consolation, Col. 1. 11. 2 Thes. 2. 17. & a good issue out of all tryals, Psal. 6. 4. that we neither presume, nor despaire, Prov. 30. 9. and (6) to free us from misery, so far as may stand with his good pleasure.

Q. *Which is the Thanksgiving in the Lords Prayer?*

A. For thine is the ‖ kingdome, the † power, and the * glory, for ever and ever.

Expos. ‖ Q. *How do these words, Thine is the kingdome, prove that all blessings must be asked of God?*

A. (1) Because God is the right owner, and supreme and absolute ruler over all things in heaven and earth, Gen. 14. 19. 1 Chron. 29. 11. Psal. 24. 1. 3. all blessings therefore are to be craved at his hands, Psal. 145. [14, 15, 16. (2) whither should subjects flee, but to their King? Psal. 70. 5. Psal. 2. 9, 10, 11, 12.

Q. *How*

Q. *How do these words, Thine is the power, prove that all blessings must be craved of him?*

† *A.* (1) Because God can give whatsoever we stand in need of, Mat, 7.7. and 8. 2. (2) he can strengthen us against any sin, 2 Tim. 4. 18. Jude 24. and unto any duty, Heb. 13. 21. and (3) we have no strength but from him, 1 Chron. 29. 15, 16. 2 Cor. 3. 5. therefore we must call upon him alone.

Q. *How do these words, Thine is the glory confirme it?*

* *A.* (1) Because God ought to be glorified by us in all things, Col. 3. 17. (2) he gaineth glory by hearing the prayers of his people, Psal. 79. 11. Psal. 50. 15. & 30. 11, 12. and (3) for his glory he will not deny them any thing that shall be good, Mat. 7. 11. Luke 11. 13.

Q. *Do not these words containe a reason also, why we beg the former blessings at the hands of God?*

A. Yea, for being the kingdome, power, and glory are the Lords, we should call upon him in all our necessities.

Q. *Which*

Q. *Which is the Conclusion of the Lords Prayer?*

A. AMEN, which is a witnessing of our faith, and desire of the things prayed for, Jer. 11. 5.

Q. *What doth* Amen ‖ *signifie?*

A. So it is, or so be it, 1 Kings 1. 36. Jer. 28. 6. & 1. 15.

Expos. ‖ Q. *What doth* Amen *signifie in Scripture?*

A. *Amen*, (1) is sometimes a title of Christ, Rev. 3. 14. because of his faithfulnesse and truth in performing all promises, 2 Cor. 1. 20. (2) In the beginning of sentences, it is an earnest asseveration, John 6. 26. Mat. 24. 47. Luke 12. 44.

Q. *What doth it imply when it is added in the end of blessings, prayers, or imprecations?*

A. When it is added in the end of blessings, prayers, or imprecations, it 1. implyeth a desire of the thing so to be, and 2. confidence that so it shall be, Numb. 5. 22. Deut. 27. 15. 1 Cor. 14. 16.

Q. *What learn you hence that Christ teacheth us to end our prayers with* Amen?

A. Christ teaching us to end our prayers

prayers with *Amen*, doth thereby admoniſh us, 1. to deſire grace of God, and 2. to believe.

Q. *What muſt we believe?*

A. That God preſently heareth, and will certainly in due time grant our requeſt, 1 Cor. 14. 16.

Q. *What things are to be ſtriven againſt?*

A. 1. Coldneſſe, 2. doubting, 3. diſtruſt are to be ſtriven againſt, 1 Tim. 2. 8. James 1. 6.

Q. *What muſt we do after we have prayed?*

A. Obſerve both † the ſ ſpeed, and what anſwer we receive, ſ Pſal. 3. 4. & 85. 8.

Expoſ. † Q. *What rules are to be obſerved touching the ſucceſſe of our Prayer?*

A. 1. We muſt know, that God doth hear and grant our requeſts, when yet he doth deter to give us the ſenſe thereof, Eſay 64. 24. 2 Sam. 12. 13. with Pſal. 51. 1, 2. Dan. 9. 22, 23. and 10. 12, 13. (2) Alſo he doth not alway give the particular thing we aske, but what he knowes beſt for us, Rom. 1. 10. 2 Cor. 12. 7, 8, 9. Heb. 5. 7.

5. 7. (3) Further we must take heed that we limit not the Lord to our own time, Esay 28. 16. nor (4) yet receive Satans answer for the Lords.

Q. *How may Satans answer be discerned?*

A. Satans answer is either (1) contrary to the word of truth, (2) or if he speake the truth, it is to a wrong end, *viz.* 1. despaire, or 2. prophaneness.

Q. *When do we speed well in prayer?*

A. We speed well, 1. when God giveth us the same thing that we crave, being good, Lam. 3. 57. Gen. 30. 19. 22. & 20. 17. Psal. 21. 2, 4. Exod. 17. 11. Josh. 10. 13. or 2. another as fit, or more fit for us, Gen. 17. 18, 19. Mar. 14. 35. with Hebr. 5. 7. or 3. more patience and strength to wait, 2 Cor. 12. 7, 8, 9. Psal. 40. 1.

Q. *What benefit shall we gaine thereby?*

A. It will stir up the ‖ heart to g thankfulnesse, remoove h †dulnesse, and *negligence, strengthen ‖ our i faith, and inflame † our hearts with k zeal, joy and love, g Psal. 31. 21, 22. h Psal. 88. 13. & 4. 1, 2. i Psal. 4. 3. Psal. 116.

1.

1. k Pſal. 28. 6, 7.

Expoſ. ‖ Q. *How doth it ſtir up the heart to thankfulneſſe?*

A. 1. The hearing of our holy prayers is a pledge of Gods love, and 2. a ſweet and comfortable teſtimony of his mercy, Pſal. 31. 21, 22. provoking the heart cheerfully to praiſe God, Pſal. 30. 8. 10, 11, 12.

Q. *How doth obſervation of ſucceſſe in prayer, ſerve to remove dulneſſe.*

† *A.* When God anſwereth our prayers, the light of his countenance ſhineth upon us, and this reviveth the dull ſpirits, Pſal. 116. 6, 7, 9. 2 Sam. 7. 27.

Q. *How doth it remove negligence?*

* *A.* Experience of good received from God, and begged in prayer, doth quicken us thereunto, Pſal. 68. 6, 7. & 116. 1, 2.

Q. *How doth it ſtrengthen our faith?*

‖ *A.* God is unchangeable, ſo that former mercies given do aſſure us of future bleſſing, Pſal. 61. 5, 6.

Q. *How doth it enflame our hearts with zeale, &c.*

† *A.* Though our hearts are cold by nature, yet the ſight of Gods love doth

doth move us effectually to love the Lord againe, Psal. 145. 18, 19, 20, 21.

Q. *What must we do if God answer us not the first or second time?*

A. Examine * how we l pray and m continue ‖ fervent therein, waiting n upon the Lord until we speed, l James 4. 3. m Luke 18. 1. n Hab. 2. 3. Psal. 5. 3.

Expos. * Q. *Why must we examine how we pray if we speed not at the first?*

A. Because sometimes we aske and receive not, because we aske amisse.

Q. *How do we aske amisse?*

A. When we pray 1. ignorantly, 2. rashly, 3. coldly, 4. with wearinesse, 5. distrustfully, and 6. without love, Iob 27. 9. Prov. 21. 13. (7) asking either things not good, Mat. 20. 21, 22. Luke 9. 54, 55. or (8) not fit for them for whom we pray; (9) or to a wrong end.

Q. *What rules are to be observed herein?*

A Here observe, that (1) they pray well that take notice of their wants in prayers, Psal. 31. 22. and (2) sometimes the child of GOD prayeth best when he knoweth not that

that he prayeth at all, Rom. 8. 26. (3) Also God sometimes giveth us what we pray for, when we pray, but coldly, Mark 9. 22, 24, 25. that he might encourage us to pray; and denies us sometimes when we pray fervently, that we might not trust to our prayers, Psal. 22. 2.

Q. *Why must we continue fervent in prayer if God deny us at the first?*

‖ *A.* Because GOD for a time may deny what we aske, Psal. 6. 3. and 13. 1.

Q. *Why doth God for a time deny us what we aske?*

A. (1) That he may exercise our humility in regard of our wants, Lam. 2. 44. Judg. 10. 13, 14. (2) our faith, and (3) our patience in waiting, Mat. 15. 22, 23, 24, 26, 27, 28. and (4) try our obedience, whether we will in conscience obey, though we want the comfort promised, Psal. 44. 17, 18, 19, 26. Moreover (5) he deferreth to help for a season, to quicken us to prayer, (6) to make us know our selves, (7) that we may carefully preserve his graces when once we have them, & (8) that he may do us good in the latter end,

Judges 20. 26. we should not then be faint-hearted, but hold out unto the end.

Q. *How is a man supported to persevere in prayer?*

A. 1. By faith, 2. hope, and 3. love, Psal. 40. 1. & 37. 7.

Q. *Who ought to pray?*

A. Though God require it o of all men upon earth, yet it more specially belongeth to the members of p the Church militant o Mat. 7. 7, 8. Psal. 14. 2. p Joh. 16. 23. 26.

Q. *Who can or may pray with hope to speed?*

A. Only they q that ‖ depart from iniquitie, q Psal. 66. 18.

Expos. ‖ Q. *Why must he that prayeth depart from iniquity?*

(1) Because such onely as feel the burden of sin, and have a desire to be eased are called to come unto Christ.

And (2) They only have a promise to find good successe, Esay 55. 1. Mat. 11. 28.

(3) Others do but mock God; Psal. 78. 34, 35, 36.

(4) Neither can they pray with the graces required, as faith; reverence, fer-

fervency, love, &c. so long as they love wickedness, Zach. 12. 10. 2 Tim. 2. 19.

(5) Prayer is not a worke of nature, but of the spirit of sanctification, Rom 8. 15, 26. Gal. 4. 4, 5. and he cannot fulfill the Lusts of the flesh, that hath the spirit of grace dwelling in him, Gal 5. 16.

(6) The prayers of the wicked are an abomination to the Lord, Prov. 15. 8. John 9. 31. Esay 58. 7, 8, 9. Ezek. 17. 18.

Q. *Is our departing from sin perfect in this life?*

A. Our departing from sin is at the first very rude and imperfect, John 21. 15. 1 Pet. 2. 1. we must pray daily to be renewed, Col. 1. 9. Phil. 1. 9, 10, 11. 1 Thes. 3. 13.

Q. *For whom must we pray?*

A. For † all sorts of men now living, or that shall live hereafter, but * not for the dead, 1 Tim. 2. 1. 1 John 17. 20. Luke 16. 24, 25.

Expos. † Q. *Why must we pray for all sorts of men?*

A. 1. The Commandment of GOD, James 5. 16. Eph. 6. 18. Col. 4. 3.

Rom. 15. 30. (2) our love to our Brother, who is of our faith, and may appertaine to the Kingdome of grace: Rom. 10. 1, 2. John 5. 16. doth require that we pray for all sorts of men living.

Q. *What sorts of men must we pray for?*

A. (1) Both private, Jam. 5. 14. 1 Sam. 12. 25. and (2) publique persons, 1 Kings 1. 36, 37 Esay 6. 10. (3) friends, Job 42. 8, 10. and (4) foes, Psal. 35. 13. (5) near in bloud, Num. 12. 13. Gen. 25. 21. & 17. 18. & 27. 28. & 28. 3. 1 Chro. 29. 19. and (6) strangers, Col. 1. 9. (7) weak, or (8) strong Christians, 1 Thes. 5. 14. Col. 4. 12. 2 Cor. 1. 11. Heb. 13. 18, 19. (9) such as stand, 2 Thes. 3. 5. or (10) be gone astray, Cant. 8. 8. Exod. 32. 31. 32. Rom. 10. 1.

Q. *Why is it our duty thus to pray for all sorts?*

A. (1) All need the prayers one of another, James 5. 16. (2) Satan seekes to molest and trouble all men, Luke 22. 31. Job 1. 9, 10. Eph. 6. 12. 1 Pet. 5. 8. (3) the fall of any man is a dishonour to God, Rom. 2. 23, 24.

(4)

(4) a ſinners converſion brings glory to his Name, Apo. 16. 9. Mal. 2. 1, 2. (5) the prayer of the weakeſt chriſtian is availeable with God, Pſal. 65. 2. & 145. 18. Pſal. 102. 17. (6) at leaſt it ſhall return into his own boſome, Pſal. 35. 13. Ezek. 14. 14. (7) it is a ſpeciall act of love, Mat. 5. 44. (8) a means to reconcile our enemies unto us, Rom. 12. 20. or (9) to prevent danger or hurt, that otherwiſe we might receive from him, Pſal. 109. 4.

Q. *Why muſt we not pray for the dead?*

A. (1) Becauſe prayers cannot availe the dead, Rev 14. 13. 1 Pet. 3. 19. Heb. 9. 27. (2) neither can a prayer for them be a worke of faith.

Q. *Why cannot prayer for the dead be a worke of faith?*

A 1. Becauſe there is not any commandment to do it, 2. promiſe of good to come by it, or 3. approved example to warrant it in Scripture.

Q. *What is the foundation of theſe prayers?*

A. Superſtition did firſt hatch theſe prayers, and ſuperſtition now is the foundation of them.

Q. *What pretence do the ignorant make to defend them?*

A. Love is the pretence which the ignorant sort make to defend them.

Q. *What are we to thinke of them indeed?*

A. Indeed they are 1. vaine, 2. ignorant, 3. rash, and 4. uncharitable.

Q. *May men content themselves to pray in private onely, or onely in publike?*

A. No, but ‖ they must u use both publike and w private † prayer, u Acts 2. w Luke 11. 1.

Expos. ‖ Q. *What is publike prayer?*

A. Publike prayer is that which is used in the publike meetings and assemblies of GODS servants.

Q. *What reasons may shew the necessity and use of publike prayer?*

A. This is (1) a principal part of Gods worship, Acts 3. 1. (2) it is acceptable unto his Majesty.

Q. *Why is it acceptable to God?*

A. Because 1. we acknowledge him openly to be the giver of every good gift, and 2. speak of his free favour, to the praise of his grace, Psal.

22.

22. 25. & 40. 10. (3) It was ever uſed in the houſe of God, Mat. 21. 12. (4) It ſanctifieth every other duty, 1 Tim. 4. 5. (5) It is commanded by Chriſt: (6) Chriſt hath promiſed his preſence in a ſpecial manner in the congregation, Pſal. 27. 4. Mat. 18. 20. (7) Alſo hereby we are quickned to pray more fervently, Zach. 8. 20, 21, 22. (8) We do teſtifie our faith, hope, thankfulneſſe; (9) We profeſſe our ſelves to be the ſervants of Chriſt, and (10) we ſtir up others by our example, Pſal 95. 6. & 96. 1, 2, 7, 8. And (11) it is much to our comfort, that what we aske, is approved and ſought with common conſent: publique ſervice being of more worth then private, as a ſociety exceedeth the worthineſſe of one man, Pſal. 29. 9. & 87. 2. & 35. 18. & 111. 1.

Q. *When is private prayer?*

† *A.* Private prayer is that which is performed (1) in a family, or (2) by one alone, Zach. 12. 12, 13, 14.

Q. *Why is prayer in the family neceſſary?*

A. In the family prayer is neceſſary, (1) GOD by his commandment bin-

ding parents and masters to see it performed, Josh. 24. 15. Gen. 18. 18. (2) the faithful have followed the Lords direction herein, Job 1. 5. (3) hereby the affaires of the whole family are sanctified, 1 Chron. 16. 43. Psal. 127. 1. 1 Tim. 4. 5. and (4) God will powre down a blessing upon that family, that joyntly seeketh his favour by hearty supplication, Acts 1. 14. 15. and 12. 5, 6.

Q. *Why must we pray alone?*

A. We must pray alone, Gen. 24. 63. & 32. 9, 10. Luke 11. 1. Mat. 6. 6. (1) that we may be more fit to joyn with others to our edification, and (2) have comfort when we are alone, Psal. 50. 10, 11, 12. (3) Also we have private (1) sins to confesse, (2) wants to bewaile, (3) crosses under which we should be humbled, Psal. 6. 2, 3, 6, 7. Mat. 14. 31. (4) and favours for which we should be thankful, Lam. 3. 23. Psal. 71. 23, 24. and 66. 19. 20.

Q. *What other means hath the Lord appointed to increase faith?*

A. The due x administration, and receiving of the † Sacraments, x Gen. 17. 9, 10, 11. Rom. 4. 11.

Expos.

Expoſ. † Q. *What did the word Sacrament ſignifie in ancient times?*

A. The word Sacrament did in ancient times ſignifie an oath, whereby Souldiers bound themſelves to be true to their Captaine, and the General in like manner did bind himſelf to the Souldiers.

Q. *What is it now uſed to ſignifie?*

A. Now it is uſed to ſignifie the ſeals of the Covenant, whereby the Lord doth bind himſelf in Chriſt Jeſus to be mercifull to us, and we bind our ſelves to be true unto Chriſt.

Q. *How are the Sacraments ſpeciall means to confirme faith?*

A. The Sacraments are ſpeciall means to confirm faith, becauſe 1. Chriſt is after a ſpecial manner repreſented, and 2. offered unto all, and 3. effectually beſtowed upon every worthy communicant.

Q. *Who ought to adminiſter the Sacraments?*

A. Onely they that y are ‖ lawfully called thereunto by the Church. y Heb. 5. 4.

Expoſ. ‖ Q. *Who are lawfully called to adminiſter the Sacraments?*

A. Such

A. Such are lawfully called to administer the Sacraments, who 1. Being furnished with gifts of knowledge, and holinesse, 2. Are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7. Matth. 5. 14, 15, 16. 1 Tim. 3. 2, 4, 5, 6, 7. Tit. 1. 7, 8, 9. Mat. 24. 45. Rom. 1. 1. Tit. 1. 5.

Q. *What is a Sacrament?*

A. A † seale of y the covenant * of grace y Rom. 4. 11.

Expos. † Q. *Why are the Sacraments called Seales?*

A. Sacraments are appointed, not onely 1. To helpe the understanding, and 2. The memory, but also 3. To perswade, and assure the heart that Christ is ours.

Q. *Why call you the Sacrament a seale of the Covenant of Grace?*

A. Because that Covenant is sealed in the Sacrament.

Q. *What is the cause of that Covenant?*

A God of his meere grace, and favour, made it with us.

Q. *In whom is it made?*

A. In Iesus Christ.

Q. *With whom?*

A. With

A. With us being miserable sinners, Gen. 17. 7, 9, 10, 11. &c.

Q. *In what words is this covenant expressed in Scripture?*

A. I will be ‖ thy z God, and thou shalt be my people. z. Jer. 31. 33.

Expos. ‖ Q. *What doth God promise in this Covenant?*

A. In this Covenant God doth promise 1. To be our Saviour, King, and Father; 2. To pardon our sinne; 3. To sanctifie our nature; 4. To bestow all good things upon us, and 5. Protect us from all evill, Gen. 17. 1, 2. Lev. 26. 11, 12. 2 Cor. 6. 16, 17, 18. Heb. 8. 10, 11, 12.

Q. *What doe we promise to God?*

A. We promise 1. To choose God to be our God, 2. To trust in him, 3. To love, 4. To feare him, and 5. To walke in obedience before him, Exod. 15. 2. and 20 19. and 24. 3, 7.

Q. *What are the parts of a Sacrament?*

A. Two: an † outward visible signe, sanctified to * represent and seale another thing to the minde and heart; and an inward ‖ grace, which is the thing signified.

Expos.

Expos. † Q. *How is it proved that there be two parts of a Sacrament?*

Of a signe there must needs be two parts, the understanding thereby conceiving one thing, and the sense another, Gen. 9. 11, 12, 13, 14, 15, 16, 17. Esay 38. 7, 8. therefore of a Sacrament there must needs be two parts, one inward, another outward.

Q. *What is a signe sanctified?*

* A. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 49. 11, 13. and not by man upon any conceited analogy or proportion.

Q. *What is the inward grace?*

‖ A. The inward grace, is the free and spirituall gift which God bestoweth upon the soule, Gen. 17. 7. Matth. 26. 28.

Q. *Who is the Author of the Sacraments?*

A. The Lord a onely † who made the Covenant. ‡ Esay 7. 14. & 38. 7.

Expos. † Q. *How is it proved that God onely is the author of the Sacraments?*

A. Because 1. God is the onely Lawgiver of his Church, James 4. 12. Matt. 23. 8, 10. Acts 3. 22. to teach it by word and signe. 2. And

2. And as to forgive ſinnes, and receive unto grace is proper to the Lord alone, Mich. 7. 18. Hoſ. 14. 1, 2. ſo it is his peculiar to inſtitute a ſign and ſeal for the confirmation thereof.

Q. *How many Sacraments be there?*

A. **In the * New Teſtament onely two:** b **Baptiſme, and the Lords** c **Supper,** b John 1. 26. c Luke 22. 19. 20.

Expoſ. * Q. *Why ſay you there be onely two Sacraments in the New Teſtament?*

A. In the Old Teſtament the Jewes had many Sacraments, ſome ordinary, Gen. 17. 9, 11, 12, &c. Exod. 12. 1, 2, 3, &c. ſome extraordinary, 1 Cor. 10. 1, 2, 3, 5. but the New Teſtament hath onely two.

Q. *How may that be proved?*

A. Becauſe there be no more Sacraments of the New Teſtament, then Chriſt did inſtitute, and receive before his death.

Q. *Why was it neceſſary that Chriſt ſhould receive the Sacraments of the New Teſtament?*

A. It was neceſſary that he ſhould receive both, 1. to ſanctifie them in his own perſon, and 2. to ſeal that com-

communion which is between him and us.

Q. *What say you of the five other Sacraments which the Papists add to these two?*

A. The nature of a Sacrament agreeth not to the five forged Sacraments of the Papists; 1. Because they are not proper to the Church, or 2. are not instituted of God, or 3. consist not of an outward visible sign, and inward grace: 4. the covenant of grace is not sealed in any of them.

Q. *What is the property of the Sacraments in the New Testament?*

A. These Sacraments of the New Testament are perpetual, and never to be abrogated, Heb. 8. 13.

Q. *What is Baptisme?*

A. ‖ Sacrament of our ingrafting into Christ, communion with him, and entrance into the Church, c Mat. 28. 19. Acts 8. 31.

Expos. ‖ Q. *Doth not baptisme make men Christian souls?*

A. The seed of *Abraham*, Gal. 3. 7. or children of Christian parents are 1. within the covenant, 2. are Christians,

ſtians, and members of the Church, 1 Cor. 7. 14. Rom. 11. 16. Baptiſme therefore doth not make them Chriſtian ſoules.

Q. *What then is the uſe of Baptiſme?*

A. It doth ſolemnly ſignifie, and ſeal 1. their ingrafting into Chriſt, and 2. that communion which the members of Chriſt have with him their Head, and 3. It doth confirme that they are acknowledged members of the Church, and entred into it, 1 Pet. 3. 21.

Q. *What is the outward ſigne?*

A. Water, f wherewith the party baptized is g waſhed, by dipping or ſprinkling, h into the † Name of the Father, Sonne, and holy Ghoſt, f Acts 10. 47. g Mat. 3. 6, 11, 13, 16. Acts 16. 15. h Mat. 28. 19.

Expoſ. † Q. *What is it to be Baptiſed into the name of the Father Son and holy Ghoſt?*

A. To be Baptiſed into the Name of the Father, Son, and holy Ghoſt, is to be conſecrated unto the worſhip and ſervice of the Father, Son, and holy Ghoſt.

Q. *What is the inward grace or thing ſignified?* A. For-

A. Forgiveneſſe i of * ſins, and k ſanctification, i Mark 1.4. Acts 2.38. k Tit. 3.5.

Expoſ. * Q. *How may it appear that the inward grace in Baptiſme is the forgiveneſſe of ſins and ſanctification?*

A. Water in Baptiſme doth ſignifie both 1. Ghriſts Bloud, by which all our ſins are waſhed away, and 2. Chriſts Spirit, by which we are regenerated, Rom. 6. 3. Mat. 3. 11. Joh. 1. 26. Col. 2. 12. Wherefore the inward grace in Baptiſme, is the pardon of our ſins, and renewing of our nature, Tit. 3.5.

Q. *To what condition doth the party Baptiſed bind himſelf?*

A. To believe d in || Chriſt, and e to forſake his ſins, d Acts 8. 37. e Mat. 3. 12.

Expoſ. || Q. *How is it proved that the party baptiſed, doth bind himſelf to repent and believe?*

A. Gods promiſe to us, and our promiſe to God, implyed in the covenant, is ſealed in Baptiſme, Acts 16. 14, 15, 31, 32, 33. ſo that we bind our ſelves thereby to the peformance of our duty.

Q. In-

Q. *Infants baptized have not the use of reason, how then can they bind themselves to believe?*

A. Infants baptized have not the use of reason, much lesse faith to believe; but yet as they be in the covenant, so they oblige themselves to believe in Christ, and depart from iniquity; which they are bound to performe, when they come to years of discretion, Acts 2. 39. with 2 Cor. 6. 17, 18.

Q. *How oft ought a man to be Baptized?*

A. It is enough || once to be † baptized: for baptism is a pledge of our ‡ new birth, † Acts 7. 8. ‡ Tit. 3. 5.

Expos. || Q. *Why is baptisme to be administred but once to one man?*

A. 1. We never read that Christ or his Apostles did administer baptisme more then once, to one man.

2. And Circumcision, the seal of entrance into the Church of the *Jewes*, in the place whereof Baptisme is come, was onely once applyed by Gods appointment, Gen. 17. 23, 24, &c.

Q. *Who ought to be baptized?*

A. Infidels † converted to † the faith,

and * infants i of one, or both Christian || parents, h Acts 8. 12. i Acts 2. 39. 1 Cor. 7. 14.

Expos. † Q. *Why are not Infidels to be baptized before they be converted to the faith:*

A. Because all they who be within the covenant, and such onely are to be received into Baptisme.

Q. *How is it proved that Infants of Christian Parents ought to be baptized?*

* A. 1. Because infants of Christian parents are within the covenant; 2. To them appertaineth the promise of forgivenesse of sins, and the Kingdom of God. 3. Circumcision amongst the *Jews*, which answereth to our Baptisme, was administred to Infants, Gen. 17. 12. & 21. 1, 4. Luke 1. 59. & 2. 21. And (4) when the *faithful*, which the Scripture saith, *were converted with their whole household, and baptized*, it may probably be thought, there were some children amongst them of those households, who were not excluded, Acts 14 14, 15.

Q. *Who are to be acknowledged Christians?*

‖ *A.* Though we acknowledge such only

onely to be sincere Christians, who serve God with upright hearts, Rom. 21. 28, 29. yet those are not denied to be Christians, who make so much as a generall profession of Christ, Acts 11. 26, 1 Cor. 1. 2. with 5. 1, 2, 3. and 15. 12.

Q. *What is the Lords Supper?*

A. † A k Sacrament of our continuance and growth in Christ, k 1 Cor. 10. 16.

Expos. † Q. *How is the Lords Supper proved to be a Sacrament of our growth in grace?*

A. Because there Christ is given to be Spirituall nourishment unto the Soul, that we might grow and increase in him, John 6. 33, 48, 50, 51, 52, 54, 56. as plants are not onely grafted, but do growin the stock: and this is sealed in this Sacrament.

Q. *Who is the author of this Sacrament?*

A. The Lord ‖ Jesus ‖ in the same night † that he was betrayed, l 1 Cor. 11. 23, 24.

Expos. ‖ Q. *How may it be proved that Christ had authority to institute this Sacrament?*

A. 1. Because Christ is the Lord and head of his Church, Acts 10. 36. Eph. 1. 22. Col. 1. 18. (2) He hath authority to institute Sacraments, Mat. 28. 18, 19. and (3) power effectually to perform whatsoever is signified and sealed therein, John 1. 4. Eph. 5. 1. 4.

Q. *How did Christ institute this Sacrament?*

A. He did in his own person institute and ordaine it.

Q. *What speciall things may be considered in the time when this Sacrament was instituted?*

† *A.* 1. When Christ was preparing himself to the greatest worke of love that ever was, 2. having his thoughts wholly bent to procure the eternal good of his Elect; then did he out of his infinite love, even in the same night that he was to be betrayed, appoint this holy Sacrament.

Q. *Why was it instituted before his death?*

A. Because the institution and sealing of the Testament, ought to go before the death of the Testator.

Q. *What use is to be made hereof?*

A. This

A. This ſhould ſtir us up 1. with care and reverence to receive this pledge of Chriſts love, and 2. to come unto it as unto a ſpirituall feaſt, 3. being perſwaded that Chriſt will reſpect us now he is glorified, ſeeing he did not forget us in his agony and paſſion.

Q. *What is the outward ſign?*

A. Bread * and m wine, with the actions pertaining to them, as ‖ breaking, giving, receiving, eating, and drinking, m Mat. 26. 26, 27, 28.

Expoſ. * Q. *Why were bread and wine ordained to be outward ſigns in this Sacrament?*

A. Becauſe Bread and Wine 1. are moſt uſuall, fit, and neceſſary nourithments, Pſal. 104. 15. (2) they do of all others beſt ſerve to expreſſe the body and bloud of Chriſt, John 6. 33.

Q. *Muſt the bread be leavened or unleavened?*

A Leavened or unleavened bread are of free uſe, Acts 20. 7. Mat. 26. 17, 26. but it is expedient that it be bread that hath ſubſtance in it.

Q. *What thinke you of uſing the wafer cake?*

A. The uſe of the wafer-cake is juſtly blamed as Superſtitious, by our Church.

Q. *What bread for quality muſt be uſed?*

A. Becauſe the Sacrament is a ſpiritual feaſt, therefore the fineſt bread, and pureſt wine is of moſt laudable uſe.

Q. *What thinke you of mixing water with wine?*

A. Out of niggardlineſſe to mixe water with wine, ſavoureth of an ill mind, Mal. 1. 7, 8.

Q. *Why did Chriſt inſtitute both bread and wine?*

A. Chriſt, being not onely the true, but the ſufficient nouriſhment of the ſoul, intending to give us a full meal, appointed both bread and wine, and that ſeverally to be uſed in the Lords Supper, 1 Cor. 11. 23, 24.

Q. *Is it lawfull to adminiſter this Sacrament in one kind onely?*

A. It is Sacriledge to deliver this Sacrament in one kind onely.

Q. *Muſt the bread and wine be adminiſtred ſeverally or together?*

A. It is preſumption not to adminiſter

niſter them ſeverally, ſeeing Chriſt intended to ſet forth his violent death, wherein his body and bloud was ſeparated.

Q. *Why is the bread to be broken?*

A. The bread is to be broken, 1. according to the example of Chriſt, and 2. of his Apoſtles; 3. becauſe this Sacrament was appointed ſpecially to repreſent the death and paſſion of our Saviour Chriſt, in which his body was crucified, and his bloud ſhed, Mat. 26. 26, 27, 28. Acts 20. 7.

Q. *What is the inward grace?*

A. Chriſt n with all † the benefits of ‖ his death and paſſion, n 1 Cor. 11. 24.

Expoſ. † Q. *Why ſay you that Chriſt with all his benefits is the inward grace in the Sacrament?*

A. Becauſe not only Chriſt his benefits, but even Chriſt himſelf is offered unto us; for we cannot be partakers of the benefits of Chriſt, unleſſe we be united unto him, John 15. 2. Eph. 4. 16. Col. 2. 19.

Q. *How is Chriſt preſent in the Sacrament?*

A. Chriſt is truly and ſpiritually preſent in the Sacrament, exhibited

to the faith of every worthy receiver, but not corporally united to the bread and wine in respect of place, Acts 3. 21. with Mat. 28. 6. John 16. 18.

Q. *What doth the bread and wine and the breaking of bread in this Sacrament signifie?*

‖ *A.* The bread signifies the body of Christ, the wine betokeneth his bloud; the breaking of the bread setteth forth the crucifying of Christ, &c.

Q. *What is the duty of the Minister in the administration of the Sacrament?*

A. To o consecrate * it by ‖ declaring the institution thereof, and † prayer, joyned with thanksgiving: * as also to break the bread, and afterwards to deliver the bread and wine to the people of God, o 1 Cor. 11. 23, 24. Mat. 26. 26, 27, 28. Mark 14. 22. Luke 22. 19.

Expos. * Q. *What is it to consecrate?*

A. To consecrate, is to set a part the bread and wine unto an holy use, 1 Tim. 4. 5. Exod. 13. 2. & 22. 29.

Q. *Why is the institution of the Sacrament to be declared?*

‖ *A.* Because if Christ had not instituted this use of bread and wine, it could

could never have had the being, efficacy, and vertue of a Sacrament; therefore the institution ought to be declared.

Q. *Why must prayer be joyned with the exposition of the institution?*

† *A.* Because though God is ever ready prest to bestow a blessing upon his ordinances, Mal. 3. 10. Psal. 81. 13. yet looketh to be sought unto, John 4. 10. Acts 6. 2, 4. & 4. 31. therefore the Minister must crave Gods blessing to sanctifie the bread and wine to their right ends.

Q. *Why must thanksgiving be added?*

* *A.* The worke of our Redemption being lively set forth in this Sacrament, praise to God for that benefit ought not to be omitted, Rev. 5. 9. Psal. 103. 4. Rev. 1. 5, 6. Zach. 9. 9.

Q. *What is hereby signified?*

A. The action of God the Father offering Christ to all, and beholding him p effectually upon the worthy receiver, p 1 Cor. 10. 16.

Q. *What is the duty of the receivers?*

A. To q receive the ‖ bread and wine delivered, and to † eat and drink thereof, q Mat. 26. 26, 27. 1 Cor. 11. 23, 24.

Expos.

Expos. ‖ Q. *How must the bread and cup be received?*

A. It is most expedient to receive the bread and cup into the hand, and not superstitiously, or unseemly to have the bread put, or the wine powred into the mouth, Mat. 26. 26. 1 Cor. 14. 40.

Q. *What doth eating import?*

† *A.* Eating importeth more then to suffer a thing to melt in the mouth, for common bread fit for the nourishment, which should be used, should by chewing, &c. be prepared for the stomack.

Q. *What is signified hereby?*

A. Our receibing and feeding upon Christ by faith, † 1 Cor. 10. 16.

Q. *Is it sufficient to receive this Sacrament once?*

A No: but ‖ we must receibe it † often, ‖ Acts 2. 42. & 20. 7.

Expos. † Q. *Why is this Sacrament to be received often?*

A. (1) Christs Commandment, 1 Cor. 11. 26. (2) The Apostles practice, Acts 20. 7. (3) Our own necessity, do require that we receive this Sacrament often, Rev. 3. 2, 3.

Q. What

Q. *What is our necessity?*

A. (1) Weakness of faith, 1 Sam. 27. 1. Mark 16. 14. (2) dulness of understanding, John 20. 9. Mark 8. 17, 18. (3) forgetfulness, Luke 24. 9. and (4) spirituall wants and decayes in grace, Mat 24. 12. Rev. 2. 4. and 3. 2.

Q. *How often must we receive?*

A. We must receive it as often as it is administred in that congregation where we live, unless we (1) be justly hindred; or (2) companies in great parishes be sorted for severall dayes, because they cannot communicate all at once, Numb. 9 13. 2 Chron. 30. 12. Acts 2. 42. Mat. 22. 5, 6. 1 Cor. 10. 16.

Q. *For what end and use ought wee to receive this Sacrament?*

A. To confirme our * Faith, communion with Christ † and all saving graces in us; to keepe ‖ in a remembrance the Lords death untill he come againe, and to testifie w our love one unto another, ‡ 1 Cor. 10. 16. ‖ 1 Cor. 11. 24, 26. 1 Cor. 12. 13.

Expos. * Q. *How is the receiving of the Sacrament profitable to encrease faith?*

A. The

A. The increase of faith, and of communion with Christ, inter necessarily ah increase of all graces, which spring thence as from the root, John 15. 4. Ephes. 2. 21, 22. John. 7. 37.

Q. *How doth it keep in remembrance the death of Christ?*

‖ A. 1. This stirreth up a more serious thinking on Christs love and goodnes in his death, and so preserves the same more truely in memory.

2. And by eating this bread, and drinking this wine, men doe professe and after a sort preach unto others, unto the worlds end, the mystery of the Gospell, the summe and substance whereof consisteth in the death of Jesus Christ, and the fruits that flow there from, shadowed in the Sacrament.

Q. *What is the danger of unworthy receiving?*

A. Unworthy x receivers † are guilty of the * body and blood of the Lord, and doe eate and drinke judgement to themselves, x 1 Cor. 11. 27, 29.

Expos. † Q. *Who are unworthy receivers?*

A. Vnworthy receivers are such who

who eate and drinke unworthyly, that is, who receive the Bread and Wine without due reverence and respect.

Q. *How many waies may the Sacrament be received without due reverence or respect?*

A. When we give not due reverence and respect, 1. To the mystery contained in them, 1 Sam. 6. 19. 2 Sam. 6. 6. 2 Chron. 30. 20. or 2. To the holy ends why they were ordained; or 3. To the person by whose authority they were appointed, 1 Sam. 2. 29. with Rev. 3. 4. Luke 3. 8.

Q. *What is it to be guilty of the body and blood of Christ?*

*A. To be guilty of the Body and Bloud of the Lord, is 1. To offer a speciall wrong and injury to the person of Christ, and his sufferings, and 2. In a speciall manner to sinne against the worke of our Redemption, which is fully set forth in the Lords Supper.

Q. *Who are to receive this Sacrament?*

A. 1. Such as know their ‖ mistery by sin, the remedie thereof in Christ, and 2 the † doctrine of the Sacrament; withall 1 Knowledge.

2. ear-

2 *Desire.* 2 earnestly a longing * to be satisfied with the bread of life, x Matt. 11. 28. z Exod. 12. 26, 27. a Rev. 22. 17.

Expos. ‖ Q. *Why must such as come to this Sacrament know the benefits of Christs death?*

A. 1. Because Christs death is signified by the Sacrament, and 2. Christ with all the benefits of his death and passion is offered herein: 3. Unlesse we know Christ, our misery without him, and the exceeding benefits of his death, we can never desire, Iohn 4. 10. or rejoyce in thanksgiving for that mercy, Rom. 7. 25. Eph. 2 1. 4. and 5. 6. 1 Tim. 1. 13, 14.

Q. *Why must we know the doctrine of the Sacrament?*

† *A.* This Sacrament is a signe and seale: therefore before we can 1. Use it well, or 2. Prepare to receive, or 3. Examine our selves how wee receive, 1 Cor. 11. 28. we must have understanding, Exod. 12. 26, 27. Iosh. 4. 6, 2. Chron. 30. 22.

Q. *Why must we thirst to be satisfied with the bread of life?*

* *A.* Because the thirsty, who are ever lowly, are the onely welcome guests, unto

unto the Lords Table, John 7. 7. Rev. 22. 15.

Q. *How is this desire stirred up in us?*

A. This desire is stirred up in us, by a consideration, 1. Of the necessity of the Sacrament, 2. Of our own want thereof, Matth. 9 12. (3) Of the benefits bestowed therein, Psal. 63. 1, 2, 3. Prov. 4. 7. and 4. Of the helps wee have thereby to quicken and confirme our faith.

Q. *What else is required in them that come to this holy Table?*

A. 3. Renewed || hatred of all b sin, an hearty endeabour c to obercome naturall passions, and an utter and full abhorred d forsaking of grosse sin, 4 willingnesse to e be strengthened in † faith, and 5 a longing f desire for * the good of our brethren, b Luke 3. 12, 13. c Matth. 18. 3. d Luke 14. 28, 29. &c. e Matth. 5. 6. f Mark 11. 25. Math. 5. 23. 24.

3 *Repentance.*
4 *Faith.*
5 *Love.*

Expos. || Q. *Why is it necessary that he that comes to the Lords Table, should hate all sinne?*

A. 1. Because he that loves sinne, cannot truly thirst after Christ, Matth. 11. 28. nor (2) Beleeve in God, Mar. 1. 15. Acts 15. 9. 1 John 3. 3. 1 Cor. 15. 17. or

17. or (3) Have communion with him, 2 Cor. 6. 14. Psal. 5. 4. Amos 3. 3. 1 John 1. 6. (4) Sinne is of a soyling nature, and doth defile Gods Ordinances unto us, Tit. 1. 15. Hag. 2. 13, 14. Heb. 10. 22. Numb. 9. 6. 2 Chron 23. 19.

Q. *Is it enough that we hate all sin?*

A. It sufficeth not that we hate all sinne, but this must be renewed by labour and care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luke 3. 12, 13, 14.

Q. *How is this hatred to be renewed?*

A. By striving, 1. To see more throughly the vilenesse and multitude of our particular sinnes, Rev. 3. 2, 3. Jer. 3. 13. (2) To purge the heart of them, by self-judging and condemning, Jam. 4. 8, 9 &c. and (3) To quicken the loathing of them in the heart, so that the very thought of them may be bitter, Jer. 31. 19. 2 Tim. 1. 6.

Q. *Why is faith required of all them that come to this heavenly banquet?*

† A. We should desire to have our faith encreased, before we come to the Lords Table: Because faith was required of such who did desire to be baptized,

baptized, Acts 8. 37 and 16. 33, 34. It is the eye by which we diſcerne, 2 Cor. 2. 18. John 3. 14, 15 and 8. 56. and the hand by which wee receive Chriſt, John 1. 12. and 6. 35. making this feaſt of the Lords exceeding ſweet, Pſalme 119. 103.

Q. *Why muſt we come in love?*

* *A.* Becauſe when we come to the Lords Table, 1. We profeſſe our ſelves to be children of the ſame Father, 2 Cor. 6. 18. (2) The redeemed of the ſame Lord, 1 Cor. 8. 6. (3) Such as be guided by the ſame ſpirit, 1 Cor. 12. 13. (4) Ruled by the ſame word, (5) Fed at the ſame table, 1 Cor. 16. 17. (6) Members of the ſame body, Eph. 4. 4, 5, 6. and (7) Heires of the ſame Kingdome, Rom. 8. 14, 17. ſhould we not then heartily deſire the good of one another, both in ſoul and body? Eph. 4. 3. 1 Pet. 3. 8.

Q. *What if a man finde himſelfe weak in faith, and full of doubting?*

A. He muſt betwaile g his ‖ unbeliefe pray for faith, ſeeke to have his doubts reſolved, and to receive to bee further ſtrengthened † in h beleeving, g Marke 9. 24. h Jud. 6. 37, 38. Exod. 12. 1, 2, 3, 4.

Expos. ‖ Q. *Why must we bewaile our unbeliefe?*

A. Unbeliefe hinders the sweetnes of the Lords Ordinances, John 6. 54, 63. 64. godly sorrow for it quickens a desire, and makes way for the increase of Faith, 2 Cor. 7. 10. wherefore doubtings are to be bewailed, but we must not thereby be kept from feasting with Christ.

Q. *Why must not weaknesse of faith hinder us from feasting with Christ?*

† *A.* 1. Because the weake were admitted by Christ unto this Table, Mat. 26. with 26. 56. Marke 16. 14. Acts 1. 6.

(2) The Sacrament was ordained not onely for the strong man, but even for babes in Christ, that they might wax stronger, Rom. 4. 11. 1 Cor. 3. 2, 3. they may therefore approach unto this banquet, being invited by the Master of the feast, Prov. 9. 6 Mat. 22. 9. Luke 14. 21, 23.

Q. *How ought a mans heart to be affected in receiving the Sacrament?*

A. With i reverence, ‖ joy, and * comfort, ‖ meditating on the outward signes, and what they signifie; the dainties prepared,

pared, and lobe of him that prepared them, our communion with Chriſt, his graces, and faithfull people, whereby the heart *m* is ſtirred up to thankſgiving, i Exod. 3. 5. Gen. 28. 17. k Deut. 16. 15. l 1 Cor. 11. 25. m 1 King. 8. 66.

Expoſ. * Q. *How are we to behave our ſelves in this heavenly banquet?*

A. From that which was noted before touching the actions of the Miniſter, and the people in the delivery and receiving of this Sacrament, we may learn how we ought to behave our ſelves in this holy buſineſs.

Q. *What is the exerciſe of the outward man?*

A. We are to exerciſe 1. the eye in ſeeing the Elements and the actions belonging thereunto, Exod. 24. 8. (2) the ear in hearing the myſteries explained, 3. the hand in receiving the elements, and 4. the taſte in feeling the comfort of them.

Q. *What is the exerciſe of the inward man?*

A. We are to exerciſe, 1. the mind, 2. the heart.

Q. *How is the mind to be exerciſed?* 1 *Of the Minde.*

A. Immeditating and remembring

of Christs sufferings, and the love of God.

Q. *How doth the love of God appear towards us?*

A. In not onely (1) giving his Son to die for us, John 3. 16. but (2) offering and sealing unto us our Redemption thereby.

2 *Of the Heart.*

Q. *How is the heart to be exercised?*

A. We should stir up the heart, 1 To receive Christ, Esay 64. 7. and (2) To mourn for sin, Zach. 12. 10. (3) To desire Gods favour, (4) To rejoyce in his love, Neh. 8 10. (5) To stand in awe before him, Psal. 5. 7. fearing after an holy manner, lest by any unruly affections, or unfitting gesture, we shew the least want of due esteeme, and joy in his presence, Psal. 2. 11. & 44. 1 Cor. 11. 10. & 14. 40.

Q. *What must we do after we have received?*

A. We must || endeavour to find an increase of Faith, n Love, and all saving graces, abounding more and more in well doing, n Prov. 4. 18. Ezek. 47. 12.

Expos. || Q. *Why must we endeavour to abound in well doing after we have received?*

A. 1. The

A. 1. Becauſe the receiving of the Lords Supper is a renewing of our covenant with God, Exo. 13. 9. Gen 17. 11. 2 Chron 30. 29. (2) therein we feed ſpiritually upon Chriſt, 1 Cor. 10. 16. (3) we are refreſhed by him, and (4) by Faith we draw vertue from him, Rom. 8. 2. Phil 4. 13. therefore after we have received, we muſt grow more in grace and knowledge.

Q. *If we ſpeed not well after we have received, what may be the cauſe?*

A. If we ſpeed not well after we have received, 1. commonly our want of preparation was the cauſe thereof, or 2. defects willingly admitted in the act of receiving, 2 Chro. 30. 19, 20 Judg. 10. 14, 15.

Q. *What rules are to be obſerved in this matter?*

A. 1. Care muſt be taken, that out of diſlike of our ſelves, we do not diſlike, or deny that meaſure of grace, which the Lord beſtoweth upon us; 2. Neither muſt we be over-haſty.

Q. *Why ſo?*

A. Becauſe the Lord doth not alwayes powre his gifts upon us, the ſame day that we come unto him in

his holy ordinances, Psal. 97. 11. Cant. 3. 4. & 5. 6.

Q. *What order hath the Lord left in his Church to keep his ordinances from contempt?*

A. The unruly || should † be o admonished, the * obstinate p excommunicated, || and the penitent after their fall † restored, and q comforted, o 1 Thes. 5. 14. p 1 Cor. 5. 4. q 2 Cor. 2. 6, 7.

Expos. || Q. *Who are unruly?*

A. They are unruly, 1. who are inordinate, 2. who live dissolutely, and 3. such who are known by speech, gestures, and deeds, not to walke according to the rule of the Word, or busie-bodies, vaine boasters, idle, &c. 2 Thes. 3. 11, 12. or (4) such as be fallen into any outward sin, 1 Cor. 6. 9.

Q. *How must the unruly be dealt withall?*

† A. Such persons being members of the Church, 1 Cor. 5. 11, 12. should be reprehended.

Q. *For what must reprehension be given?*

A. 1. For their sin, 2. certainly known both to be sin, and 3. to be com-

committed by them, Lev. 19. 17.

Q. *How must admonition be performed?*

A. Admonition must be performed with 1. meekness, and 2. discretion, Gal. 6. 1, 2. 2 Tim. 2. 25. sometimes also 3. with zeale, and 4. with severity, 1 Cor. 4. 21. Gal. 3. 1.

Q. *What is the rule of discretion and zeale in admonition?*

A. That it be fitted to the person sinning, the sin committed, and the manner of doing, Numb. 12. 9, 10. 14.

Q. *What if the sin be private?*

A. If the sin be private, known to few, the admonition must be private, Mat. 18. 15. Luke 17. 3.

Q. *What if it be known to part of the Church?*

A. If known to part of the Church, admonition must be before them that know it.

Q. *What if it be known to the whole Church?*

A. If it be known to the whole Church, the admonition must be publike, 1 Tim. 5. 20. unlesse it be known by their fault, that have published it without cause. Q. 4 Q. What

Q. *What if the fault be published without cause?*

A. 1. Alwaies respect is to be had to the condition of the party offending, 1 Thes. 5. 14. and (2) that must be done, which tends most to the edification of the Church, 1 Cor. 14. 26.

Q. *What if admonition at first prevaile not?*

A. If admonition at the first prevaile not, then it is to be doubled, untill either the offender be reformed, or declare his obstinacy, Tit. 2. 10, 11.

Q. *Who are to be held obstinate?*

*A. Such are to be held obstinate 1. who despise the Churches admonition, and 2. will by no meanes be reclaimed from their sinne, notwithstanding the long suffering which the Church hath used towards them, Mat. 18. 17. Tit. 3. 10, 11. 2 Tim. 2. 25.

Q. *What is it to be excommunicated?*

‖A. To be excommunicated is to be debarred from 1. the publique ordinances of God, and 2. the society of the faithfull, both publique and private, 1 Cor. 5. 3, 11, 12. 1 Tim. 1. 20. 2 Thes. 3. 6, 14.

Q. *Is*

Q. *Is the excommunicate perſon to be debarred from all ſociety of the faithfull?*

A. No: but ſo far as neceſſity will permit, either in reſpect of their generall, or particular calling, 1 Cor. 7. 20. & 7. 10, 11, 12. with Eph. 5. 31.

Q. *What is the end of thoſe cenſures?*

A. The end of theſe cenſures is 1. the humbling and 2. the reforming of the ſinner, 1 Cor. 5. 5. 2 Theſ. 3. 14. (3) the terrifying of others, 1 Tim. 5. 15. and (4) keeping the ordinances of God in reverence, 1 Cor. 5. 6, 7.

Q. *Why is the penitent to be reſtored and comforted?*

† *A.* 1. Becauſe the cenſures of the Church are medicines to cure, not poyſons to deſtroy, 2. They are inflicted for to humble, and bring into the right way ſuch as have gone aſtray.

Q. *Who is to be eſteemed penitent?*

A. That ſinner who doth 1. truly lament the evill of his life, and 2. is unfainedly ſorrowfull.

Q. *Why is ſuch one to be received again into the Church?*

A. He is to be received againe into the boſome of the Church, and comforted,

forted, lest Satan by his devices should bring him to despaire, 2 Cor. 2. 10, 11. 1 Thes. 5. 14.

Q. *Besides the forenamed means, are there not some other, profitable for the increase of faith?*

A. Yea: reading ‖ or † hearing the Scriptures read in ſ publike and ε in * private, ‖ meditation, υ ω conference, † r Rev. 1. 3. ſ Acts 13. 15. ε Acts 8. 28. υ Luke 2. 51. ω Heb. 3. 13.

Expoſ. ‖ Q. *What is the benefit of reading, or hearing the Scriptures read?*

A. The reading, or hearing of the Scripture read, doth 1. furniſh the minde more with knowledge, 1 Pet. 1. 19. Prov. 1. 5. Deut. 11. 19, 20. and (2) worke upon the affections, Deut. 17. 18, 19. 2 King. 22. 11, 19. Pſal. 119. 93.

Q. *How is the word to be applied that it might worke upon us?*

A. We are to apply 1. the commandments for our direction, 2. the threatnings to fear us from ſin, or to humble us for it, 2 Chron. 34. 19, 27. (3) and the promiſes for our comfort and incouragement.

Q. *Why muſt the Scripture be read in publique?* † *A.* Be-

† *A.* Becauſe 1. God requires that the Scripture ſhould be read in publique, 1 Theſ. 5. 27. Col. 4. 16. (2) So thereby he hath promiſed, that his people may learne to feare him, Deut. 31. 12, 13.

Q. *Why muſt we give attendance to private reading?*

* *A.* Becauſe private reading 1. Maketh the publike miniſtrie more profitable, Acts 8. 30, 31. (2) It inableth us better to judge of the Doctrines taught, Acts 17. 11. (3) Thereby we are better fitted for the combate, 1 Tim. 4. 13. 15. and (4) Many evils are thereby prevented, Eſay 8. 19, 20. Pſal. 119. 9. Job. 22. 21.

Q. *What are the benefits of Meditation?*

‖ *A.* Meditation is available, 1. For the getting of grounded and ſetled knowledge. 2 Tim. 2. 7. Pſal. 119. 99. and (2) For the increaſe thereof, 1 Tim. 4. 13, 15. (3) It ſtrengtheneth memory, Pſal. 119. 15, 16. (4) Enlargeth our delight in good, Pſal. 104. 34. Pſal. 119. 16. (5) Diſcovereth corruption, (6) Purgeth the heart of idle and unprofitable wandrings, (7) Addeth

Addeth life and strength to holy duties, Gen. 24. 63. Psal. 143. 5, 6. and (8) Hereby we grow more inwardly acquainted with God, Psal. 77. 10, 11, 12.

Q. *When must this duty be practised?*

A. This duty must be practised every day more or lesse, Psal. 119. 97.

Q. *How must we confer?*

† *A.* 1. With wisedome, Prov. 10. 32. and 15. 22. Psal. 37. 30. (2) With reverence, 1 Pet. 4. 11. (3) With love, (4) With the spirit of meeknesse and gentlenesse, Tit. 3. 2. Col. 4. 6. Phil. 2. 2, 3. and (5) With a desire of reaping good.

Q. *What are the benefits of religious conference?*

A. It shall 1. prevent rotten speeches, Eph. 4. 29. (2) Hardnesse of heart, Heb. 3. 13. and (3) Much evill, Eccl. 5. 2. (4) They shall increase in knowledge, Prov. 1. 5. (5) Be resolved of their doubts, Col. 3. 16. 1 Thes. 5. 11. Iob 16. 4, 5. (6) Be armed against falling, Acts 11. 23. Jude 20. Prov. 18. 8. and (7) Quickened from their dulnesse, Heb. 10. 33. (8) This will kindle desire of more fellowship with

with Chriſt, Cant. 5. 16. and (9) It will ſweeten the communion of Saints Rom. 1. 11, 12. 1 Theſ. 3. 2. Rom. 15. 32, 24. v.

Q. *When muſt theſe duties be practiſed?*

A. Theſe duties muſt carefully be practiſed of every man, as he hath opportunity and meanes, Matth. 25. 27. 2 Cor. 8. 12.

Q. *Hitherto of the ordinary meanes whereby faith is increaſed: be there not alſo ſome* ‖ *extraordinary meanes?*

A. Yes: and theſe be holy x faſting, holy y feaſting and religious z vowes x Luke 5. 35. y Eſther 9. 17. z Pſalme 50. 14.

Q. *What is meant by extraordinary duties?*

‖ *A.* By extraordinary duties are meant ſuch, which be of more ſeldome and rare practiſe, though they muſt be uſed oft, as God giveth occaſion, and when he calleth thereunto.

Q. *What is an holy faſt?*

A. A religious a abſtinence from all ‖ b the labours of our calling and c † comforts of this life, ſo farre as comelineſſe and neceſſity will permit, that we might be

be more seriously d humbled * before God, and more fervent in prayer, a Hest. 4. 16, b Lev. 23. 28. c Exod. 33. 5. d Dan. 9. 9, 11. Lev. 23 27.

Expos. || Q. *Why must wee abstaine from the labours of our calling in the day of a fast?*

A. Because a fast is to be kept as a Sabbath unto God, Lev. 23. 28. Esay 58. 13, 14. And therefore as upon the Sabbath, such businesses of this life must be avoided, that agree not with the Sabbath.

Q. *What understand you by the comforts of this life?*

† *A.* By the comforts of this life, we are to understand meate, drinke, costly apparell, recreation, and all other delights, Dan. 10. 3. 1 Cor. 7. 5.

Q. *What must be joyned with the exercise of fasting?*

* *A.* With fasting must be joyned 1. A serious meditation of our sinnes, Ezr. 9, 4, 6. Neh. 1. 6, 7. (2) Of Gods judgements, Neh. 9. 35, 36, 37. and (3) Of our speciall wants, Dan 9. 11, 18.

Q. *Who is a person fit for this exercise?*

A. The

A. The perſon meet for this exerciſe muſt be no novice in religion, Luk. 5. 36, 37. Mat. 9. 15, 16.

Q. *How is a faſt diſtinguiſhed?*

A. A faſt is either, 1. Of one alone, 2 Sam. 12. 16. or (2) Of the whole family, Zac. 12. 12. or (3) Of a particular congregation, or 4. Of the whole Church in generall, Judg. 20. 26.

Q. *When ought we to faſt?*

An. When wee feele or feare ſome grievous ‖ calamity upon us, or hanging over † our heads, want ſome ſpeciall * bleſſing, are preſſed with ſome ſpeciall ſin, or goe about ſome weighty ſ matter, e Heſt. 4. 16. Ezr. 8. 21. f Acts 13. 2.

Expoſ. ‖ Q. *What call you grievous calamities?*

A. Sword, famine, peſtilence, ſtrange unwonted ſickneſſes, unſeaſonable weather, &c. Ezek. 14. 21. with Eſay 22. 12, 13.

Q. *What judgements hang over our heads?*

† *A.* Theſe judgements hang over our heads, which 1. Our ſins, and the ſins of the Land have deſerved, and cry for, Amos 8. 5, 8. Jam. 5. 4. Gen. 18.

18. 20. and (2) Which God hath threatned by his word and ministry, Zeph. 1. 3, 4, 5. with Zach 1. 6. Lam. 1. 13, 14, 20. with 2. 17. and (3) Hath inflicted formerly upon like transgressors, Jerem. 7. 12. Amos 6. 2. 3.

Q. *Why must we humble our soule in fasting, when we want some speciall blessing?*

* *A.* Because notwithstanding the ordinary and daily prayers of his people, the Lord in great wisdome will suffer them to want some speciall good thing, that they may seeke him more earnestly in the use of the dutie of fasting, Iudg. 20. 28.

Q. *What is an holy feast?*

An, An ‖ extraordinary g thanksgibing for some notable deliverance, out of some desperate danger; testified † with fasting before God, with joy and gladnesse, sending presents to our friends, and h portions to the needy, g 1 Chro. 16. 8. and 29. 10, 11. h Neh. 8. 19. Hest. 9. 22.

Expos. ‖ Q. *Why should the heart be prepared to the extraordinary duty of thanksgiving?*

A. Be-

A. Becauſe in a day of extraordinary thankſgiving, there ſhould be a ſerious remembrance of Gods benefits, Pſal. 116. 6. & 103. 2.

Q. *How ſhould the heart be affected with thankſgiving?*

Q. We ſhould be ſtirred up 1. after a fervent manner to yield praiſe to the Lord, Pſal. 34. 3. & 35. 27. Exod. 15. 2. and (2) to rejoyce before him heartily, Deut. 12. 12. (3) tying our ſelves unto him by renewing our covenant, John 2. 9. Deut. 29. 3, 10, 11. 12, 13. 2 Chron. 15. 11, 12. and (4) learn to be more confident in him, having experience of his great goodneſs, Pſal. 3. 5, 6. & 52. 9.

Q. *What uſe of Gods creatures is allowed on a day of thankſgiving?*

† *A.* On the day of thankſgiving we may have a more liberall uſe of Gods creatures, both in meat and apparrell, then is ordinary, Neh. 8. 10. Eſt. 9. 22.

Q. *How muſt this be uſed?*

A. This muſt be uſed in moderation and ſobriety, that men may be better fitted for the exerciſe of Religion, 1 King. 8. 65.

Q. *How must this exercise be performed if it be publique?*

A. This exercise, if it be publique, must be joyned with the preaching of the word.

Q. *How if private?*

A. If it be private, it must be joyned with the reading of the Scripture, or some holy exhortation, for the better stirring up of affection.

Q. *What is a Religious vow?*

A. A solemn ‖ promise unto God, made by a fit person of some † lawfull thing, which * is in his choice, to testifie his love and * thankfulnesse, ‖ Deut. 23. 21, 22. Prov. 20. 25.

Expos. ‖ Q. *What persons are fit to vow?*

A. Such persons are fit to vow, who have knowledge, judgement, and ability to discerne of a vow, and of the duties belonging to the performance of the same, Eccles. 5. 2.

Q. *Why may not a man vow an unlawfull, vile, or superstitious thing?*

† *A.* A man may not vow an unlawfull, vile or superstitious thing, Deut. 23. 18. for (1) we are obliged to avoid all evill, yea all appearance of evill,

evill, 1 Theſ. 5. 22. (2) It is preſumption and rathnes to vow that to God which he hath forbidden, and will not accept, Judges 11. 30, 31.

Q. *Is it lawfull to vow any thing to God that is impoſſible?*

* A. What we are not able to performe either 1. by reaſon of the common frailty of all men, Eccleſ. 5. 5. with 1 Cor. 7. 7. or (2) by reaſon of our ſubjection unto others we may not vow, as the wife, child, ſervant, may not vow without the liberty of their ſuperiours, Numb. 30. 3, 4, 6, 7, 8, 12.

Q. *What things are to be held in our free choice, and what not?*

A. That thing is not to be held in our free choice, which we are neceſſarily bound unto before our vow, Lev. 27. 26 Deut. 23. 22, 23.

Q. *Is it not lawfull to vow that which we are bound unto?*

A. To quicken and ſtir us up the better to the performance of our duty, it is lawfull to renew the covenant and vow, which we made unto the Lord in Baptiſme, Pſal. 119. 106.

Q. *How were vows commonly made to God?*

A. To God vows were commonly with prayer, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiving, Psal. 65. 1. and 66. 13, 14. & 116. 14. John 2. 9.

Q. *When should vows be performed?*

* A. Vows should be performed speedily, Eccles. 5. 5. Deut. 23. 23. Psal. 76. 11.

Q. *What if we vow rashly?*

A. If we vow rashly, the rashnesse is to be repented of, the vow otherwise lawfull is to be performed.

Q. *What if we vow an unlawfull thing?*

A. A vow should not in any wise be the bond of iniquity, Mat. 15. 5, 6. 1 Sam. 25. 22, 32. Acts 23. 21.

Q. *Can faith being wrought and confirmed in us be fruitlesse and unprofitable?*

A. No: || for it k worketh by love, k Gal. 5. 6.

Expos. || Q. *Why cannot faith be fruitlesse and unprofitable?*

A. By faith we are knit unto Christ, Rom. 11. 19, 20. Eph. 3. 17. and therefore it cannot be utterly fruitless, John. 15. 5. seeing we receive the sap of grace from him, John 1. 16. Col. 1. 19.

Q. *What*

Q. *What is the principall worke of faith?*

A. It † purifieth the heart, Acts 15. 9.

Expoſ. † Q. *What is it to purifie the heart?*

A. To purifie the heart is 1. to abate and crucifie the power of ſin in the believer, and 2. by little and little to renew him in holineſs and righteouſneſſe, Gal. 5. 24. & 6. 14.

Q. *Who is the author of ſanctification?*

A. The Spirit of God is the author of ſanctification, John 3. 5. 1 Cor. 6. 11. Gal. 5. 22. Rom. 8. 11.

Q. *How doth faith purifie the heart?*

A. Faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed, Col. 2. 12.

Q. *What followeth thereupon?*

A. A fighting * and combating againſt ſin and corruption, Gal. 5. 17.

Expoſ. * Q. *What is the cauſe of this combate in every regenerate perſon?*

A. Becauſe thoſe that are ſanctified, are ſanctified in every part, Col. 2. 11. 1 Theſ. 5. 23. Eph. 4. 24. Col. 3. 10. and yet but in part, Prov. 30 2,3. Phil.

3.12. Rom. 8.13. Col. 3. 5. so that grace and corruption are mingled together in the best: Rom. 6. 13. & 7. 25.

Q. *How many kinds of combates be in a man regenerate?*

A. His spirituall combate, is not 1. of the mind with the will, or the will with the affections onely, Numb. 22. 34. nor (2) of divers desires onely, in respect of sundry and different considerations: but (3) of the part regenerate, with the part unregenerate, Gal. 5. 17. as of the mind regenerate with the mind unregenerate, & so of the wil, &c.

Q. *What are the properties of this combate?*

A. This combate is (1) continuall, (2) against the first motions of sin, and not onely against outward grosse evils, Rom. 8. 13. Eph. 4. 22. Rom. 6. 17.

Q. *What is the effect hereof?*

A. The effect hereof is, that a man sanctified cannot do what he would, Gal. 5. 17. sometimes he is grievously foiled by the flesh, Mat. 26. 40, 41. but in the end the Spirit shall get the victory, 1 John 4. 4. & 5. 4. Rom. 8. 2.

2. Rev. 2. 26.

Q. *What else?*

A. A renouncing of l all evill in || affection, and of * grosse m sins, in life and conversation, l Acts 2.38. m Acts 19. 18, 19.

Expos. || Q. *Why must a purged heart renounce all evill in affection?*

A. A pure heart can no more delight in evill, then a clean fountaine can send forth corrupt waters, Psal. 24. 4. Esay 32. 6, 8. Prov. 12. 5. therefore a purged heart must renounce all evill, Ezek. 36. 26, 27. Jer. 32. 39, 40.

Q. *Why must he renounce all grosse sin in life and conversation?*

* *A.* Because the will is the commander of the outward man, 2 Cor. 8. 11. if it be turned unto God, the conversation must needs be reformed, Jer. 3. 14, 17. 1 Sam. 12. 20, 21. 1 King. 8. 48, 49.

Q. *What is a third thing that followeth hence?*

A. Lobe n and † delight in that which is good, joyned with a sincere || destre, purpose, and o endeavour daily to amend whatsoever is amisse, and to p lead a life

according * to the law of God, n Psalme 119. 97. o Phil. 3. 13, 14. Acts 11, 23. p Psal. 119 6.

Expos. † Q. *Whence comes it that the believer doth love and delight in that which is good?*

A. The same spirit which wrought the grace of faith, and cleanseth the heart, doth sweetly incline it both to long after, and to cleave with joy to that which is good, Ezek. 36. 27. Ezek. 11. 19, 20. Rom. 6. 19. Psal. 86. 11.

Q. *Why doth the believer daily endeavour to reform what is amisse?*

‖ A. Because the true believer hath laid aside the practise and desire of all sin, Psal. 119. 113, 128, 163.

Q. *In what respect hath he laid aside the practise and desire of all sin?*

A. Not onely 1. out of a foresight of the ill consequences, and fearfull evils that may fall, 1 King. 8 47. Ezek. 18. 28. Luke 15. 17 but (2) even out of love to the chiefest good, and all goodnesse, 2 Cor. 5. 14.

Q. *In what manner?*

A. 1. With a true purpose, Psalme 119. 106. Acts 11. 23. and (2) a well-advised

adviſed deliberation, Ruth 1. 16. therefore he is willingly to eſpie out and reform whatſoever is out of order Pſal. 119. 59.

Q. *Have all the like meaſure of grace?*

A. All have not the like meaſure of grace, Rom. 12. 3. neither can with like victory overcome their corruption, Rom. 14. 1. & 15. 1. Phil. 3. 15.

Q. *What uſe is to be made hereof?*

A. 1. The ſtrong ſhould not wax proud, Rom. 11. 20. Gal. 6. 1. Rom. 14. 3. nor (2) the weake be diſmay'd, Rom. 14. 4. Mar. 4. 31, 32.

Q. *Why doth the believer reſolve to lead his life according to the law of God?*

* A. 1. The redeemed of the Lord do ſee that many waies they are bound to obey, Pſal. 100. 2, 3. & 86. 13. 1 Cor. 6. 19, 20. 1 Pet. 1. 17, 18. and (2) alſo that it is a bleſſed thing to bear the yoke, Mat. 11. 29. 1 John 5. 3. Pſal. 65. 4. & 119 14. Gal. 6, 16. and ſo they reſolve to deny their own will, and follow the Lord, Phil. 1. 27. and 3. 20. Acts 26. 7. 1 Pet. 4. 2, 3.

Q. *Wherein is the ſumme of the Law contained?*

A. In the q † ten Commandments, q Deut. 10. 4. & 4. 13.

Expoſ.

Expos. † Q. *Where is the full exposition of the Commandments to be found?*

A. These ten Commandments are an abridgement of the whole Law, the full exposition whereof is to be found in the books of the Prophets, and Apostles, and holy men, who wrote by inspiration of the spirit. Exod. 34. 27. 1 King. 8. 9. Mat. 22. 40.

Q. *What rules are to be observed for the right understanding of the decalogue?*

A. For the right understanding of the ten Commandments, called the Decalogue, observe these rules.

1. The Law is spirituall, binding the soul and conscience to entire obedience, Rom. 7. 14. Mat. 5. 21, 22, 27, 28.

2. The meaning of the precepts is to be drawn from the main scope and end thereof, Mat. 5. 33, 34, 35, 36, 37.

3. The Commandment which forbiddeth a sin, commandeth the contrary duty; and the Commandment which requireth a duty, forbiddeth the contrary sin, Psal. 34. 12, 14. Esay 1. 16, 17. Marke 3. 4.

4. Under one vice expressly forbidden, all of the same kind, and that necessarily depend thereon, as also the least

leaſt cauſe, occaſion, or inticement thereunto are likewiſe forbidden, Mat. 5. 21, 22, 27, 28. 1 John 3. 15.

5. Under one duty expreſſed, all of the like nature are comprehended, as all means, effects, and whatſoever is neceſſarily required for the performance of that duty.

Q. *Is one and the ſame thing then commanded in divers precepts?*

A. In divers, yea in all the commandments one and the ſame duty may in divers reſpects, be commanded, and one and the ſame ſin may be forbidden.

6. Where the more honourable perſon is expreſſed, as the man, let the woman underſtand that the precept concerneth her.

7. Where the duty of one man ſtanding in relation to another is taught, there is taught alſo the duty of all that ſtand in the like relation one unto another.

Q. *In what particular may this be explained?*

A. As when the duty of one inferiour towards his ſuperiour is taught, there is taught the general duty which all

all superiours owe to those that be under them, which inferiours owe to them that be over them, and which equals owe one another.

Q. *How are they divided?*

A. Into two † Tables, Deut. 5. 22. and 10. 1, 2.

Expos. † Q. *What may be observed from the Commandements, as they are set downe together?*

A. From the commandements, as they are set downe we may observe.

1. That the Law is most perfect, 1. Wise, 2. Just, 3. Equall, and 4. Strictly binding the Consciences of all men without exception, and that continually, Deut. 4. 5. &c. Psal. 19. 7. &c.

2. For order of Doctrines there is a perfect distinction of one commandment from another; but as touching practise they are so nearely knit together, that no one can be perfectly obeyed, unlesse all be obeyed, and he that breaketh one commandment, transgresseth the whole law, Deut. 27. 26. Gal. 3. 10. Jam. 2. 10, 11.

3. The love of God is the ground of our love to our neighbour, 1 John 4. 20. and 5. 1, 2.

4. Our

4 Our love to our neighbour is a teſtimony of our love to God, Rom. 13. 8, 9, 10.

5. Such as be truly religious muſt have reſpect unto all Gods commandments. Pſal. 119. 6.

6. The duties of the firſt Table are moſt excellent; and the breaches thereof more grievous then of the ſecond, if equall proportion be obſerved, and comparition be made, 1 Sam. 2, 25. Eſay 7. 13.

7. If two Commandements cannot be performed at once, the leſſer muſt give place to the greater: ſo the love of God muſt be preferred before the love of our neighbour, and morall duties before outward circumſtances, Hoſ. 6. 6. Mat. 12. 4.

8. The law is ſet forth as a rule of life to them that are in Chriſt, therefore our obedience is to be performed unto God in and through Jeſus Chriſt Mat. 19. 17, 18, 19. Exod. 19. 6, 7. 8. with 20. 1. &c.

9. All ſinnes here forbidden are to be ſhunned, and that both alwaies, and at all times. The duties commanded are perpetuall, to be practiſed when

when the Lord giveth opportunity, and calleth thereunto.

Q. *Which are the Commandements of the first Table?*

A. The foure first, and they teach us the duty which we owe unto God immediately.

Q. *Which are the Commandements of the second Table?*

A. The six last, which instruct us in our duty towards our neighbour, Ephes. 6. 2.

Q. *Which is the first Commandement?*

A. I am the Lord thy God, &c. Thou shalt have none other Gods before my face.

Q. *What is the generall dutie required in this commandement?*

A. That in ‖ minde, will, affection, and the effects of these we take the true God in Christ, to be our God.

Expos. ‖ Q. *What are the speciall duties of this commandement, in respect of the minde?*

A. The speciall duties of this commandement, are 1. Knowledge of God, 2. Acknowledgement, 3. Estimation, Deut. 4. 39. Esay 43. 10. Psal. 89. 6, 7. &c. and 9. 1, Jer. 24. 7. and 9. 24. Col. 1.

Col. 1. 10. Mic. 7. 18. and (4.) Faith.

Q. *What in respect of will and affection?*

A. 1. Trust, 2 Chron. 20. 20. Psal. 27. 1, 3. and 37. 5. (2) Love, Deut. 6. 5. Psal. 18. 1. Mat. 10. 37. (3) Feare, (4) Reverence, Psal. 2. 10, 11. and 4. 4. 1 Pet. 1. 17. Matth. 10. 28. Jer. 10. 6, 7. and 5. 22. Lev. 19. 14. Psalm 130. 3. Rev. 15. 3, 4. (5) Hope, Lam. 3. 23, 26. Rom. 15. 13. Jer. 17. 13. (6) Humility, 1 Pet. 5. 6. Mic. 6. 8. Gen. 32. 10. (7) Patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Job. 1. 21. Jer. 14. 22. (8) Joy, Psal. 33. 1. (9) Zeale, or fervour of will, Gal. 4. 18. (10) Desire of Gods presence in heaven, Phil. 1. 23. 2 Tim. 4. 8. Rev. 22. 17. 20.

Q. *What in respect of the effects of these?*

A. 1. Invocation Psal. 32. 6. and 65. 2. Phil. 45. 6. (2) Thankfulnesse, Psal. 75. 1. and 56. 12, 13. (3) Swearing by God alone, Deut. 10. 20. (4) Adoration, Deut. 6. 13. and 10. 20. Mat. 4. 10. and (5) Profession of his name, 1 Pet. 3. 15. Mat. 10. 32. Dan. 3. 17.

3. 17. and 6. 11. Rom. 10. 10.

Q. *What is the generall sinne here forbidden?*

A. All || failing to give God that aforesaid honour, which is due unto him: or else in † whole, or in part giving it to any other.

Expos. || Q. *What speciall sinnes of omission are forbidden, in respect of the minde?*

A. The sinnes forbidden are 1. Atheisme, Psal. 14. 1. Tit. 1. 16. Exod. 5. 2. (2) Ignorance, Ier. 4. 22. and 9. 3. Psalme 14. 3. (3) Error concerning God, Rom. 1. 23. John 5. 23. (4) Infidelity.

Q. *What in respect of will and affections?*

A. 1. Distrust, Heb. 10. 38. Esay 7. 9. Ier. 17. 5, 6. (2) Presumption, Mat. 4. 7. 1 Cor. 10. 6, 10. Numb. 15. 30, 31. (3) Want of love, 1 Cor. 16. 22. (4) Of feare, or (5) Of reverence, Psal. 36. 1. Deut. 28. 58, 59. (6) Prophanenesse, Rom. 1. 30. 2 Pet. 3. 4, 5. Prov. 1. 22. (7) despaire, Gen. 4. 13. (8) Impatience, Exod. 16. 3. and 17. 2, 3 (9) Deadnesse, and 10. Hardnesse of heart, Rom. 2. 5. Luke 2. 34.

Q. *What*

Q. *What is forbidden in reſpect of both?*

A. Unthankfulneſſe, Rom. 1. 21.

Q. *What ſpeciall ſins of commiſſion are forbidden in reſpect of the heart?*

† *A.* 1. Pride, Acts 12. 23. Dan. 4. 26, 27. Luke 18. 14. (2) confidence in wit, wealth, friends, or wicked devices, Jer. 17. 5, 6. & 49. 16. 2 Chron. 16. 12. (3) carnal love, Mat. 10. 37. John 12. 43 2 Tim. 3. 2. (4) fear of man more then of God, Rev. 21. 8. Mat. 10. 28. Jer. 10. 2. (5) baſe delights that draw the heart from the fountaine of goodneſſe, Mat. 24. 37. Luke 21. 34. & 14. 18, &c.

Q. *What in reſpect of the effects of mind and will?*

A. (1.) invocation of wood, ſtone, or Saints departed, Dan. 3. 2, &c. Eſay 63. 16. (2) ſacrificing to ourſelves, Hab. 1. 16. or bleſſing an Idoll, Eſay 66. 3. 1 Sam. 31. 9. Pſal. 106. 28. (3) dedicating holy daies to the honour of Saints Exod. 32. 6. or to the croſſe, (4) profeſſing homage or obedience to the Pope, 1 Cor. 7. 23. (5) repreſenting God by an image, Deut. 4. 12, 15. Eſay 40. 18. (6) ſociety of

marriage with idolaters of this kind, Deut. 7. 1. Exod. 11. 15. 2 Chron. 21. 6. (7) seeking to wizards for help, Lev. 20. 6. 1 Sam. 28. 11, &c. and (8) ascribing any thing, whether it be property, worke, or glory that belongeth to the Lord alone, to any creature or thing, though we acknowledge it to be no god, Eph. 5. 5. Phil. 3. 14. Exo. 32. 8. Rom. 1. 23, 25. 1 Cor. 10. 20.

Q. *Which is the second Commandement?*

A. **Thou shalt not make to thy selfe any graben Image, &c.**

Q. *What is the generall duty which this Commandment requireth?*

A. **That we do worship the true God purely, according to his will.**

Expos. Q. *What are the speciall duties here required?*

A. The particular duties of this precept compriſed under that generall are, 1. hearing, and 2. reading the Word, and 3. prayer, either publique or private, Mat. 28. 19, 20. Deut. 33. 10. Luke 4. 15. & 11. 1. & 1. 10. 1 Tim. 2. 1. (4) adminiſtration of the Sacraments, Mat. 3. 1, 6. & 26. 26, &c. and (5) diſcipline, Mat. 18. 15, &c. 2 Cor.

2.

2. 6. 2 Thes. 3. 15. (6) meditation, Psal. 1. 2. & 37. 31. & 77. 15. (7) conference, Deut. 6. 7. Mal. 3. 16. (8) fasting, Luke 5. 35. Acts 13. 2. and (9) feasting, Esth. 9. 17. with all meanes and furtherance thereof.

Q. *How must we be affected unto, and exercised in these duties?*

A. All these duties must be 1. approved, 2. exercised, 3. maintained, and 4. Performed purely, as God offereth opportunity, without carnall imaginations and conceits, Deut. 4. 2. & 12. 32. Acts 17. 29. Esay 40. 18, 22, &c.

Q. *What is the general sin forbidden?*

A. **All * omission of Gods true worship when it is required, and all false worship. either inuented by others, or taken up of our own heads.**

Expos. * Q. *What be the special sins of omission against this Commandment?*

A. The omission of any of the former particular duties required, as of hearing, &c. Luke 14. 19. Esay 64. 7. is here forbidden.

Q. *What are the sins of commission in respect of the heart?*

A. 1. Carnall imaginations in

Gods worship, Acts 17. 29. (2) likeing and approbation of our own inventions, Numb. 15. 39.

Q. *What are the sins of act forbidden?*

A. 1. Making Images for a religious use, Lev. 19. 4. & 26. 1. (2) worshipping God in, at, or before an image, 1 Kings 19 18. 2 Kings 18. 1. (3) adding to, (4) or detracting from, or (5) changing any thing of the word of God, (6) instituting false Sacraments, (7) instituting offices in Gods Church, Deut. 4. 2. & 12. 32. 1 Kings 12. 31. 32. (8) wil-worship grounded only upon good intent or custome, Mat. 15. 9. Col. 2. 18, 23.

Q. *Rehearse some speciall points of wil-worship here condemned?*

A. 1. Popish fastings, 2. going on pilgrimage, 3. vows, of poverty, single life, or any superstitious or vaine thing: 4. tying Gods presence to time or place, Numb. 23. 28, 29. 1 Sam. 4. 4, 7. 2 Sam. 15. 25. Job 4. 20. (5) praying upon beads.

Q. *What be the occasions of Idolatry condemned?*

A 1. Maintaining of any Idolatrous

rous customes, as fit and decent to adorne and beautifie the worship of God, Deut. 12. 30. Esay 30. 22. (2) society with false worshippers of God in marriage, Deut. 7. 3, 4. Exod. 23. 32, 33. and (3) making leagues of amity with them, 2 Chro. 19. 1, 2.

Q. *What is the third commandment?*

A. Thou shalt not take the Name of the Lord thy God in vaine, &c.

Q. *What is the generall duty required in this Commandment?*

A. That we should † use the titles properties, workes, and ordinances of the Lord with knowledge, faith, reverence, joy and sincerity, in thought, word, and conversation.

Expos. † Q. *What be the speciall duties of this commandment in respect of our thoughts and affections?*

A. The speciall duties of this precept are, 1. reverent meditation of Gods titles, properties, and Word, Psal. 8. 1, &c. Psal. 1. 2. and (2) diligent observation of his workes, both of creation, and providence, mercy and judgement, Psal. 104. 24. and 107. 43.

Q. *What be the speciall duties in re-*

ſpeci of hearing the word and prayer?

A. Hearing the word, and calling upon Gods name, (1) with deſire, Pſal. 42. 1. (2) care, (3) diligence, Eccleſ. 4. 17. Job. 5. 27. (4) conſtancy, Pſal. 122. 2. (5) zeal, James 5. 16. Mat. 11. 12. (6) faith, James 1. 6. John 5. 24. (7) joy, Mat. 13. 44. and (8) humility, Eſay 66. 2. & 57. 15.

Q. *What is required in receiving the Sacrament?*

A. Receiving the Sacrament 1. with due preparation, and 2. right affection, 1 Cor. 11. 21, 28. Num. 9. 6, &c.

Q. *What in confeſſion of our ſins?*

A. Making confeſſion of our ſins (1) with griefe, Ezra 9. Dan. 9. (2) with broken-heartedneſſe, Pſal. 51. 17. and (3) with purpoſe of amendment, Job 39. 37, 38.

Q. *What in ſpeaking of Gods word and workes?*

A. Speaking of Gods word and workes 1. with ſincerity, 2. fear, and 3. reverence, 4. upon juſt occaſions, Pſal. 119. 46. Deut. 28. 58.

Q. *What in ſwearing by Gods name?*

A. Swearing by the Name of God 1. in truth, 2. judgement, and 3. equity,

quity, 4. being lawfully called thereunto, Jer. 4. 2.

Q. *What in the uſe of meat, drinke, &c.*

A. Uſing apparell, meat drinke, ſleep, recreation, &c. 1. after a ſanctified manner, 2. with prayer, 3. with moderation, and 4. to the glory of GOD, 1 Tim. 2. 9. Luke 21. 34. 1 Tim. 4. 4, 5. 1 Cor. 10. 31.

Q. *What in the profeſſion of Religion?*

A. With an outward profeſſion of Religion, joyning an unblameable converſation, Phil. 1. 27. 1 Pet. 3. 1, 2. Tit. 2. 10 Mat. 5. 16.

Q. *What is the generall ſinne forbidden?*

A. Omitting ‖ the duty here required, uſing his † Name when we ought not, or otherwiſe then we ſhould.

Q. *When is the Name of God taken other-wiſe then it ſhould?*

A. When it is uſed ignorantly, ſuperſtitiouſly, without faith rashly, not to a right end, hypocritically, falſely, againſt conſcience, and when men name themſelves Chriſtians, but live ſcandalouſly.

Expos. || Q. *What are the speciall sins of omission here forbidden?*

A. The speciall sins forbidden are omission or neglect 1. to know, Psal. 92. 5, 6, &c. (2) to observe, Zeph. 3. 5. (3) to meditate, or 4. to make use of the titles, properties, ordinances, or workes of God, Mat. 13. 19. and 7. 26, &c. and 10.

Q. *What is forbidden in respect of our thoughts?*

A. 1. Light, 2. unreverent, 3. vaine, 4. false, 5. superstitious, or 6. wicked thinking thereof, Mal. 2. 17. Psal. 50. 21.

Q. *What is forbidden in praying?*

A. Praying 1. without understanding, 1 Cor. 14. 15. (2) without desire, or (3) care to speed, Mat. 6. 7. or (4) without faith in Gods promises, Rom. 10. 14.

Q. *What in hearing the word?*

A. Hearing 1. without attention, or 2. care to get good thereby, Ezek. 33. 30. Acts 28. 21, 22.

Q. *What in receiving the Sacraments?*

A. Receiving the Sacraments 1. ignorantly, 2. for custome, 3. without holy preparation, and 4. without affection

ſection required, 1 Cor. 11. 17, &c.

Q. *What is forbidden in ſwearing?*

A. Swearing 1. vainly, Jer. 5. 7. Mat. 5. 34. (2) raſhly, 2 Sam. 19. 7. Eccleſ. 9. 2. (3) falſly, Zach. 5. 3. Jer. 5. 2.

Q. *What in ſpeaking of God?*

A. 1. Wicked blaſphemy againſt God, Lev. 24. 11. 2 Kings 19. 22. (2) curſing and banning, 1 Sam. 17. 43.

Q. *What is forbidden in the uſe of the creatures?*

A. Abuſing the creatures 1. in exceſſe, Amos 6. 1, &c. or (2) in ſuperſtition, Col. 2. 20, 21. Gen. 32. 32.

Q. *What is forbidden in the profeſſion of Religion?*

A. 1. Making a ſport of ſin, Prov. 14. 9. Jer. 11. 15. and (2) living ſcandalouſly in the profeſſion of Religion, 2 Sam. 12. 14.

Q. *Which is the fourth Commandement?*

A. Remember the Sabbath day, &c.

Q. *What is the generall duty here required?*

A. That the whole * Sabbath or Lords day be ſet a part from all common uſe,

use, as holy to the Lord, both publiquely and privately in the practise of the duties of necessity, holinesse, and mercie.

Expos. * Q. *What be the particular duties here required going before the publique assembly?*

A. In this Commandment it is enjoyned, 1. that we finish all our worldly businesses in six dayes, Deut. 5. 13. and (2) that we rise betimes in the morning upon the Sabbath, Marke 1. 35. compared with ver. 38, 39. Exod. 32. 5, 6. Psal. 92. 2. and (3) prepare our selves for the publique Congregation.

Q. *How must we prepare our selves for the publique assembly?*

A. 1. By prayer, 2. meditation, 3. thanksgiving, and 4. examination of our hearts, Eccles. 4. 17. Psal. 93. 5. 2 Tim. 2. 19. (5) going about the works of mercy, and instant necessity with heavenly minds, Mat. 12. 1, &c. Luke 13. 15.

Q. *What are the duties of the publique assembly?*

A. It is required that we joyne with the people of God in the publique Con-

Congregation, 1. Hearing the Word read and Preached, 2. Calling upon Gods Name, 3. Receiving the Sacraments, 4. Praying God for his mercies, 5. Singing of Pſalmes, 2 Kings 4. 23. Acts 13. 14, 15, 44. & 15. 21. & 16. 13. & 17. 2. & 20. 7.

Q. *How muſt we be employed in theſe exercijes?*

A. In theſe exerciſes we muſt 1. be all the while attentive, Acts 16. 14. (2) reverent, Eſay 66. 2. and (3) eager to get good, Pſal. 42. 1, 2. (4) not departing till the bleſſing be pronounced, Ezek. 46. 1, 2, 10. Acts 10. 33. 1 Cor. 14. 16.

Q. *How muſt the day be ſpent after the publique aſſembly?*

A. After the whole day is to be ſpent with delight and cheerfulneſſe, 1. In religious meditation, 2. reading, and 3. conference, and 4. workes of neceſſity and mercy, Eſay 58. 13, 14. Acts 17 11. Pſal. 1. 2. Luke 24. 14. 17. 1 Cor. 16. 2.

Q. *What is the generall ſinne here forbidden?*

A. All neglecting ‖ of the duties of that time, † prophaning of that day, in whole

whole or in part; by needlesse workes, words, or thoughts, about our callings or recreations.

Expos. ‖ Q. *What are the sins of omission here forbidden?*

A. Here is forbidden idlenesse or a negligent omission of any duty required, either 1. in whole, or 2. in part, 3. for matter, or 4. manner.

Q. *What particulars may be named?*

A. 1. Sleeping out the Sabbath in the morning, 2. slight preparing our selves for the publike assembly, 3. absence from it, 4. comming late, 5. sleeping there, 6. staring about, 7. going forth before the blessing, 8. misapplying the word, Mat. 20. 6. Acts 20. 9.

Q. *What are the sins of commission forbidden?*

† *A.* All prophanation of the Sabbath, or any moment of that pretious time, with 1. worldly cares, 2. worldly words, or 3. worldly businesses, is condemned, Esay 58. 13.

Q. *What particulars may be named?*

A. As 1. travailing journies, Exo. 16. 29, 30. (2) keeping faires, Neh. 13. 15, 16, 17. (3) labouring in seed-

time

time and harveſt, Exod. 34. 21. (4) going on trifling errands, &c. (5) vaine recreations, as 1. bowling, 2. ſhooting, 3. hunting, 4. ſtoole-ball, &c. on this day are unlawfull.

Q. *Which day is to be ſet apart as holy to the Lord?*

A. It is morall and perpetuall to keep one day in ſeven as holy: from the creation to the reſurrection of Chriſt the ſeventh day was inſtituted: after Chriſt his reſurrection the † firſt day of the weeke was ordained and is to be kept for ever.

Q. *Why was the firſt day of the weeke ordained ſince Chriſts reſurrection?*

† *A.* The worke of our redemption is the greateſt worke that ever was, John 3. 16. and by Chriſt his reſurrection from the dead, a new Creation was as it were finiſhed: wherefore ſeeing that he roſe againe the firſt day, it was (as Divines agree) meet the Sabbath ſhould be changed to the firſt day, Acts 20. 7. 1 Cor. 16. 2.

Q. *Which is the fift Commandement?*

An. Honour thy Father and thy Mother, &c.

Q. *Who are meant by Father and Mother?*

A. Not

A. Not onely naturall parents, but also || all Superiors in office, age, and gifts

Expos. || Q. *Why are all Superiours called by the name of Father and Mother?*

A. All Superiours are called by the name Father and Mother, 2 King 2. 12. and 5. 13. Esay 19. 13. (1) Because they are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerefully to performe their duty: 2. Houshold society also is of all others the first, from which all others spring, by the encrease of mankinde, Gen. 4. 1, 2. and 9. 1.

Q. *What is it to honour?*

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yeeld it to them.

Q. *Are the duties of inferiours onely here intended?*

An. No: but of superiours and equals also.

Q. *What then is the generall duty required in this Commandment?*

A. That

A. That wee carefully * obſerve that order GOD hath appointed amongſt men, and doe the duties which wee owe unto them, in reſpect of their places and degrees.

Expoſ.* Q. *What is required of all men, as they ſtand in relation one to another?*

A. Of all men as they ſtand in relation one to another, here is required 1. Wiſedome, and 2. Juſtice to yeeld to every man, that which appertaines to his place, 1 Pet. 2. 17. (3) Love, and 4. Diligence in fitting themſelves with gifts meet for their place, 2 Tim. 2. 15. and 5. Doing their duties modeſtly, Job 31. 13, 14. and 6. Moderation in bearing with the defects of others, Gal. 6. 1. and 7. Prayer for the mutuall good of others, Jam. 5. 16.

Q. *What is the duty of inferiours to their Superiours?*

An. To be ſubject, || reverent, and thankfull, bearing with their wants, and covering them in love.

Expoſ. || Q. *What is the duty of the ſubjects to the Magiſtrate?*

A. 1. The wholſome lawes of Magiſtrates muſt be carefully obſerved, Tit. 3. 1. 1 Pet. 2. 13. Rom. 13. 2.

(2) Their

(2) Their persons reverenced, Prov. 24. 21. 1 Pet. 2. 17. and defended with the goods, body, and life of the subject; and 3. To them tribute and custome is freely and willingly to be payed, Rom. 13. 6, 7. 2 Sam 18. 3. and 21. 17.

Q. *What is the duty of people to their Minister?*

A. 1. The Ministers of the Gospel must be had in singular love for their workes sake, 1 Thes. 5. 13. (2) Their Doctrin must be received with gladnes of heart, Heb. 13. 17. Luke 10. 16. 1 Thes. 2. 13. (3) Themselves must be defended against the wrongs of wicked men. Rom. 16. 4. and 4. Be made partakers of all good things for this life. Gal. 6. 6.

Q. *What is the duty of wives to their husbands.*

A. Wives must after a speciall manner, 1. Love, 2. Feare, and 3. Obey their Husbands, yea though they be froward; 4. This must be manifested in word and behaviour, Ephes. 5. 33, 22, 23, 24. Col. 3. 18. 1 Pet 3. 1. 1 Sam. 25. 3. (5) They must be helpers to them in godlinesse, and in the things

things of this life, Gen. 2. 18. 1 Pet. 3. 1. Prov. 31.

Q. *What is the duty of Children to their parents?*

A. Children must 1. Imbrace the instructions of their parents; 2. Continue in feare and obedience to the end, 3 Not bestow themselves in marriage without their consent, Eph. 6. 1. Luke 2. 51. Exod. 18. 19. Ruth 3. 5. Judg. 14. 2. and 4. Minister freely unto their necessities, 1 Tim. 5. 4. Gen. 47. 12.

Q. *What is the duty of servants to their Masters?*

A. Servants must 1. Wisely, 2. Faithfully, 3. Willingly, and 4. Painfully, bestow their time appointed in their Governours service, Tit. 2. 9, 10. Eph. 6. 5, 6. Gen. 31. 38 1 Tim. 6. 1, 2. submitting themselves to holy instructions, bearing rebukes and chastisements, though they be unjust; 1. Without grudging, 2. Stomack, 3. Sullen countenance, 4. Answering againe, or 5. Resistance, Tit. 2. 9. 1 Pet. 3. 18. untill they can use some just and lawfull remedy.

Q. *What is the duty of weake Christians?*

A. Weake Christians must not censure the strong, for using their liberty, Rom. 14. 2, 3.

Q. *What is the duty of young men?*

A. Young men must give due respect to the aged, asking their counsell, rising up before them, giving them leave to speake before them, &c. Tit. 2. 6. 1 Pet 5.5. Levit. 19.32. Iob 32.46.

Q. *What is the duty of Inferiours in gifts?*

A. Inferiours in gifts, 1. Must not grudge or disdaine their superiours, but 2. seek to make benefit of the gifts that God hath given them, Iohn 4.19. Rom. 16. 1, 2, 3, &c.

Q. *How must all these duties be performed?*

A. All these duties are, 1. Cheerefully, 2. Diligently, and 3. Faithfully to be performed to superiours, though they be wicked and ungodly, in respect of the Commandment, will, and authority of God, who hath so appointed, Psal. 119. 4, 14, 32, 117.

Q. *What is the duty of Superiours?*

An. **To carry * themselves gravely, meekely, and after a seemely manner towards their inferiours.**

Expos.

Expoſ.* Q. *What is the duty of the Magiſtrate?*

A. Magiſtrates ought by all good meanes to procure the good of their ſubjects, making holy and juſt lawes for the maintenance of piety and juſtice; appointing officers that bee 1. Wiſe, 2. Couragious, and 3. Fearing God, to ſee juſtice executed; and 4. Labouring to root out ſinne by puniſhing offenders juſtly, and incouraging the godly, 1 Tim. 2. 2. 2 Chron. 19. 5. &c. Rom. 13. 4. Deut. 7. 18, 19. Pſal. 101. 6, 7, 8. 1 Pet. 2. 13. Eſay 49. 23.

Q. *What is the duty of the Miniſter?*

A. Miniſters muſt 1. Labour in private reading, meditation, prayer, and 2. In publike teaching, by inſtruction, exhortation, rebuke, and comfort, 3. In keeping the holy things of GOD from contempt, and 4. Watching over their flocks, that their people be not corrupted, 1. By falſe Doctrine, or 2. By ſcandalous converſation, 1 Tim. 4. 13, 16. and 3. 2, &c. 1 Sam. 12. 23. Deut. 33. 9, 10. Ezek. 33. 7, &c. and 34. 4. Acts 20. 28. Matth. 7. 6. Prov. 27. 23. Ezek. 44. 23. 24.

Q. *What is the duty of husbands*

A. Husbands must 1. choose religious wives, 2 Dwell with them as men of knowledge, 3. Love them dearely, 4. Beare with their infirmities, 5. Protect them, 6. Provide things necessary for their state and calling, 7. Allow them competent maintenance, imployment, and liberty, specially for the service of God, 8. Rejoyce and delight in them, 9. Prudently admonish them in great love and tenderneſſe, and 10. Praise them for their faithfulneſſe, 2 Cor. 6. 14. 1 Pet. 3. 7. Eph. 5. 33. Gen. 34. 67. Gen. 20. 16. 1 Sam. 30. 5, 8. Eph. 5. 28, 29. Exodus 21. 10. Proverbs 5. 18. Gen. 26. 8. Esay 62. 5. Gen. 30. 2. Job 2. 10, 13.

Q. *What is the duty of Parents?*

A. Fathers must 1. Bring their Children to holy Baptisme, Gen. 21. 4. (2) Mothers must nurse their own Children if they be able, 1 Tim. 5. 16. Gen. 21. 7. 1 Sam. 1. 22. (3) Both must bring them up in instruction and feare of the Lord, Eph. 6. 4. Deut. 6. 6, 7, 20. Exod. 12. 26. (4) They must keepe them in subjection, (5)

Traine

Traine them up in some honest labour and calling, Gen. 4. 1, 2. (6) Lovingly, and seasonably correct their faults, not without compassion and sorrow, Prov. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. (7) Bestow them fitly in marriage, and that in due time, 1 Cor. 7. 36, 38. Jer. 26. 6. and (8) lay up some thing for them as ability will suffer, 2 Cor. 12. 14. Prov. 19. 14.

Q. *What is the duty of Masters?*

A. Masters must 1. chuse into their houses true, and religious servants; and 2. when they are entertained take care to inform them privately, and 3. see that they serve God in publique also, Psal. 101. 6. Acts 10. 2. Josh. 24. 15. Gen. 18. 19. Exod. 20. 10. (4) provide and give them fit meat, lodging, wages, work, time of refreshing, Prov. 27. 27. 1 Cor. 9. 9. Deut. 24. 14, 15. Prov. 31. 15. (5) take care of them when they be sick, that they perish not for want of good attendance, Mat. 8. 6. and (6) admonish, rebuke, and correct them, if need require, Prov. 29. 19. Eph. 6. 9. Col. 4. 1.

Q. *What is the duty of strong Christians?*

A. Strong Christians must 1. bear with the infirmities of the weake, 2. seek to build them forward, 3. use their liberty aright, for edification and not for offence, 4. forbear even things lawfull for the good of their neighbour, Rom. 15. 1, 2. & 14. 13, 15, &c. 1 Cor. 8. 3.

Q. *What is the duty of old men?*

A Old men should be examples of 1. patience, 2. sobriety, and 3. holinesse, 4. sound in faith, 5. able to give good counsell and direction. Tit. 2. 2, 3, 4.

Q. *What is the duty of such as excell in gifts?*

A. Such as excell in gifts must not 1. despise others, but 2. imploy their graces for the good of them.

Q. *What is the duty of equals?*

A. Equals must regard the dignity and worth of each other, modestly carry themselves one towards another, and in giving honour go one before another, Eph. 5. 21. Rom. 12. 10.

Q. *What is the sixth Commandment?*

A. Thou shalt do no Murther.

Q. *What is the generall duty of this Commandment?*

A. That

A. That by all meanes lawfull we desire and study to preserve our ‖ owne person, and the † person of our Neighbour.

Expos. ‖ Q. *What are the speciall duties of this Commandment in respect of our selves?*

A. The speciall duties of this Commandment in respect of our selves, are 1. love, and 2. care to preserve the vigor of mind, and strength of body, that they may be serviceable to the Lord, and fit for our brothers good, Eph. 5. 29.

Q. *By what means is vigor of mind and body preserved?*

A. 1. By cheerfulnesse, Prov. 17. 22. (2) by sobriety in 1. care, 2. meat 3. drinke, 4. apparell, 5. recreation, and 6. use of physick, Mat. 6. 34. Prov. 25. 26. and 23. 2. And (3) by moderation 1. in labours, Eccles. 4. 8. and 2. sleep.

Q. *What meanes of refuge must be us'd against violence and danger?*

A. Lawfull meanes of refuge from violence and danger, as 1. giving soft words, 2. courteous answers, Judg 8. 23. Prov. 15. 1. (3) flying and shunning the company of angry

persons, Prov. 22. 24, 26. (4) using the benefit of Law, Deut. 17. 8, &c. and weapons for our necessary defence, &c.

Q. *What are the inward duties of this Commandment in respect of our neighbour?*

† *A.* The inward duties in respect of our neighbour are, 1. love, Rom. 13. 8. (2) rejoycing at the good of their persons, 1 Cor. 12, 25, 26. Rom. 12. 15.

Q. *What if our neighbour be in distresse, have done us wrong, or hath infirmities?*

A. We must use 1. compassion and tenderness of heart towards them, Eph. 4. 31, 32. (2) patience, bearing wrongs, forgiving injuries, Col. 3. 12, 13. (3) passing by some wants in mens words or actions, Eccles. 7. 21. Prov. 17. 9. (4) covering them with silence, (5) taking all things in the best sence, 1 Cor. 13. 5, 7.

Q. *What is required in respect of speech and behaviour?*

A. 1. Courteous behaviour, Eph. 4. 32. (2) easiness to be intreated, Jam. 3. 17. (3) gentle answers, Prov. 15. 1.

(4)

(4) hearing our inferiours ſpeak in our juſt defence, Job 31. 13. (5) avoiding all occaſions of ſtrife, (6) parting with our owne right ſometimes for peace ſake, Gen. 13. 8, 9. (7) not neglecting any duty of love and friendſhip, though we be forced to go to Law for our right, Rom. 12. 18.

Q. *What is our duty to the poor, diſtreſſed, or wronged?*

A. 1. Relieving the needy, 2. viſiting the ſick, 3. cloathing the naked, 4. lodging the ſtranger, &c. Heb. 13. 2, 3. Job 31. 19, 20. (5) pleading for the life and perſon of the poor, and ſuch as be wronged, and 6. delivering them alſo, if it ſtand in our power, Prov. 24. 11, 12.

Q. *What is our duty to them that be under our power and offend?*

A. Uſing mildneſſe in rebukes, and moderation in correction, Gal. 6. 1. yet according to the quality of the offence, Jude v. 22, 23.

Q. *What is the duty that we owe to all men in reſpect of our actions?*

A. 1. To be harmleſſe and innocent towards all men, Pſal. 15. 3. (2) taking care that they ſuſtaine no harm

by

by us or ours, Exod. 21.8. in their perſons in taunt, Mat. 5. 22. ſtripe, or ill handling, Lev. 24. 19.

Q. *What is our duty towards our own or our neighbours cattell?*

A. To our own and our neighbours cattell we muſt ſhew mercy, Prov. 12. 10.

Q. *Which is the generall ſin here forbidden?*

A. All neglect of our ‖ owne, or our neighbours † preſervation or deſire of our owne or their hurt, conceived in heart, or declared by word, geſture, or deed.

Expoſ. ‖ Q. *What are the ſpecial ſins whereby the vigor of mind and health of body is impaired?*

A. In reſpect of our ſelves by this Commandment is forbidden 1. exceſſive ſorrow, Prov. 17. 22. (2) diſtracting care, 3. thoughts againſt our ſelves, 4. ſolitary muſing on the temptations of Satan; 5. neglect of meat, drinke, apparell, recreation, phyſick, ſleep, labour, &c. or 6. exceſſe therein.

Q. *What ſpeciall ſins be forbidden as concerning your hurt or danger?*

A. 1. Med-

A. 1. Medling with other mens matters, Amos 4. 1. Prov. 23. 21. and 26. 17. (2) deſperate adventures, (3) companying with them that be make-bates, quarrellous, and furious, &c. Prov. 26. 20, 21. (4) doing that whereby we are or may be ſtirred up to anger, and 5. refuſing to crave the aid of the Magiſtrate.

Q. *What inward ſins are forbidden in reſpect of our neighbour?*

† *A.* In reſpect of our neighbour, (1) hatred, 1 John 3. 15. (2) envy, Prov. 14. 30. (3) unadviſed anger, Mat. 5. 22. (4) pride, Prov. 13. 10. (5) deſire of revenge; (6) fooliſh pitty.

Q. *What ſins in word are condemned?*

A. 1. Reproching for ſin or any other infirmity, as poverty, baſeneſſe of blood, ſtammering, Lev. 10. 14, &c. (2) chidings, brawlings, crying with an unſeemly lifting up of the voice, Eph. 4. 31. (3) complaints to every one of the injury we have received, (4) breaking jeſts upon our neighbour.

Q. *What ſins in behaviour?*

A. Diſ-

A. Disdainfull or scornfull carriage, as 1. dejectednesse of countenance, Gen. 4. 5. (2) nodding the head, (3) pointing with the finger, or (4) using any other provoking gesture, Prov. 6. 17.

Q. *What sins in respect of them that have done us wrong?*

A. Stubbornnesse, and implacablenesse, Rom. 1. 31.

Q. *What in respect of the poor and distressed?*

A. 1. Oppression, Lev. 19. 13. (2) with-drawing corne from the poor, Prov. 11. 26. (3) detaining the hirelings wages, Lev. 19. 13. Jer. 22. 13. (4) not restoring the pledge, Exod. 22. 26.

Q. *What deeds are condemned in respect of all men in generall?*

A. 1. Quarrelling, Tit. 3. 2. (2) striking, (3) wounding, Exod. 21. 18, 22, 26 (4) placing manhood in revenge or bloudshed, Prov. 20. 22 (5) extremity of punishment, Deut. 25. 2. (6) all taking away of life, otherwise then in case of 1. publique justice, 2. just war, and 3 necessary defence, Exod. 21. 12, Gen. 9. 6. and (7) all spa-

ſparing thoſe the Lord commandeth to be punished, Prov. 17. 15.

Q. *What is the ſeventh Commandement?*

A. Thou ſhalt not commit adultery.

Q. *What is the generall duty of this Commandement?*

A. That we ſhould * keep our ſelves pure in ſoul and body, both towards our ſelves and others.

Expoſ. * Q. *What is the inward duty here required?*

A. Purity of heart, 1 Theſ. 4. 3. 4.

Q. *What is commanded in reſpect of our words?*

A. Speech ſavouring of ſobriety, Col. 4 6.

Q. *What are the meanes of chaſtity?*

A. 1. Temperance in ſleep, recreation, and diet both for quantity and quality, Luke 21. 34. 1 Theſ. 5. 6. (2) convenient abſtinence, 3. watching, and 4. faſting, 5. modeſty in apparel, 1 Tim. 2. 9. (6) gravity in behaviour, Tit. 2. 3. (7) making a covenant with our ſight, hearing, and other ſenſes, Job 31. 1. Pſal. 119. 37.

Q. *What duties are required in reſpect of action?* A. 1.

A. 1. Possessing our vessels in holinesse and honour, 1 Thes. 4. 5. (2) in such as have not the gift continency, holy mariage, 1. with such as be fit, 1 Cor. 7. 2. 9. 39. and (3) therein due benevolence, 3. fidelity, and 4. confidence each to other, 1 Cor. 7. 5.

Q. *What is the generall sin here forbidden?*

A. All uncleannesse of ‖ heart, speech, gesture, or action, together with all the causes, occasions, and signes thereof.

Expos. ‖ Q. *What inward sins be forbidden?*

A. 1. Filthy imaginations and 2. lusts, Col. 3. 5.

Q. *What abuse of senses is condemned?*

A. 1. Speaking or 2. giving ear to rotten and corrupt communication, Eph. 5. 3. 4. 1 Cor. 15. 33. (3) wantonnesse of the eyes, Mat. 5. 28. (4) giving them liberty to wander, and to rove about, 2 Sam. 11. 2.

Q. *What be the occasions of uncleannesse?*

A. 1. Idlenesse, Ezek. 16. 49. (2) intemperance in sleep or diet, Jer. 5. 18. (3) excesse, Eph. 5. 18. (4) new-fangle-

fangleneſs, Zeph. 1. 8. (5) immodeſt in apparell, Eſay 3. 16, &c. (6) wearing that which agreeth not to our ſex, Deut. 22. 5. (7) laſcivious pictures, 1 Theſ. 5. 22.

Q. *What ſins be forbidden in behaviour?*

A. 1. Impudency, 2. lightneſſe in countenance or behaviour, Prov. 7. 13. (3) painting the face, 2 Kings 19. 30. (4) unneceſſary companyings with lewd perſons, Prov. 5. 8. (5) promiſcuous dancing of men and women. Mat. 6. 22.

Q. *What ſins of action be condemned?*

A. 1. Fornication, Deut. 22. 28. (2) adultery, Deut. 22. 32. (3) inceſt, Lev. 18. 6. (4) abhorring marriage, or 5. unlawfull entrance into the ſame.

As 1. when the parties are within the degrees of affinity prohibited, Lev. 18. 6. (2) formerly contracted, Deut. 22. 23. or (3) married to ſome other who are yet a live, Rom. 7. 2.

6. Unſeaſonable or intemperate abuſe of marriage bed, Lev. 18. 19.

Heb.

Heb. 13. 4. and (7) All unnaturall lusts, Lev. 18. 22, 23. Rom; 1. 26. 27.

Q. *What is the eighth Commandement?*

A. Thou shalt not steale.

Q. *What is the generall duty of this Commandment?*

A. That by all good meanes we further the outward † estate of our selves and of our neighbour.

Expos. † *What be the speciall duties of this Commandement belonging to all men?*

A. The speciall duties of this Commandement are, 1. An honest calling, 1 Cor. 7. 20. Gen. 4. 2. (2) Faithfull labouring, Eph. 4. 28. (3) True and honest dealing therein, Psal. 15. 2. (4) Frugality.

As 1. Honestly keeping what wee have gotten, 2. Wisely ordering our expences, and 3. Conveniently using what God hath given, that we may be helpfull to others, Prov. 21. 20.

5. Contentation with our estate, be we never so poore, 1 Tim. 6. 6, 7, 8.

Q. *What is the duty of the borrower?*

A. We

A. We muſt borrow, 1. For need, and 2. For good ends, 3. What we are able to repay, and 4. Make payment with 1. Thanks, and 2. Cheerefulnes, Exod. 22. 14, 15. (3) At time appointed, Pſal. 15. 4. or 4. If we cannot keepe day, then by all other meanes contenting the creditor.

Q. *What is the duty of the giver?*

A. We muſt give 1. freely, Luke 6. 30. (2) Juſtly, Eſay 58. 7. and (3) Cheerefully, 2 Cor. 9. 7. (4) According to our ability, and our neighbours neceſſity, 2 Cor. 8. 13.

Q. *What is the duty of the lender?*

A. We muſt lend 1. Freely, 2. Not requiring our owne before the day appointed, 3. Not compounding for gaine, 4. Forbearing or forgiving, 1. The whole, or 2. Part of the ſumme lent, if it cannot be paid without the hazard of undoing the borrower, Luk. 6. 35.

Q. *What is the duty in buying, ſelling, &c.*

A. We muſt uſe, 1. Truth, 2. Faithfulneſſe, 3. Juſtice, and 4. Indifferency in Buying, Selling, Letting, Hiring, Partnerſhip, &c. Mat. 7. 12. 1 Theſ. 4. 6.

Q. *Rehearse some particulars?*

A. 1. Not concealing the fault of wares, or other commodity, or 2. Not taking advantage of the necessity or unskilfulnesse of the one party, but 3. Equally respecting the good of each other, Gal. 5. 13.

Q. *What is the duty of men in respect of things found, and committed to our trust, &c.*

A. 1. Seasonable, and 2. Faithfull restoring, 1. Of things committed to our trust, Exod. 22. 7, 8. (2) And of things found, Deut. 22. 2, 3. and 3. Of things unlawfully gotten, Levit. 6. 2 &c.

Q. *What is the duty of men in suretiship?*

A 1. Good advisednesse in undertaking suretiship, 2. That it be in matters not above our ability, and 3. For such as are knowne and approved Christians, Prov. 11. 15. and 17. 18.

Q. *What if we be compelled to recover our owne?*

A Moderation in recovering that which is our owne, must be used, Phil. 4. 5.

Q. *What*

Q. *What is the duty of Miniſters that receive Tythes?*

A. Miniſters that receive the Tithes muſt feed the flock committed to their charge, Ezek. 34. 2.

Q. *What is the duty of Lawyers in reſpect of their Clyents?*

A. Lawyers muſt 1. Take no cauſe into their hands, which they ſee can have no good end with equity, Eſay 5. 20. Pſal. 15. 5. and 2. They muſt follow thoſe which they undertake to defend, with all honeſt, 1. Diligence, and 2. Faithfulneſſe, 3. For love of equity, and 4. Not of gaine, 3. They muſt end ſutes with all poſſible diſpatch and good expedition, Exod. 18. 13, &c.

Q. *What is the generall ſinne here forbidden?*

A. All ‖ neglect to further our owne, or our † neighbours wealth, all impeachment or hinderance thereof, and all encreaſe thereof by unjuſt and indirect dealing.

Expoſ. ‖ Q. *What bee the ſpeciall ſinnes againſt this Commandement in reſpect of our ſelves?*

A. Actuall ſinnes of Commiſſion,

here forbidden are, 1. Idleneſſe, 2. Inordinate walking, Prov. 12. 11. 2 Theſ. 3. 11. (3) Covetouſneſſe, 1 Tim. 6. 10. (4) Miſerable pinching, and defrauding our ſelves of the good things which God hath given us, Eccle. 6. 1, &c. and 2. 26. (5) Waſtefull conſuming of our ſubſtance.

Q. *How doe men waſtefully ſpend and laviſh their ſubſtance?*

A. By laviſh ſpending in 1. Meat, 2. Drinke, 3. Apparell, 4. Buildings, 5. Unneceſſary gifts, ſports, &c. Prov. 21. 17. Eph. 5. 18. and 6. By unadviſed ſuretiſhip, Prov. 23. 13.

Q. *What ſins are condemned in reſpect of our neighbour?*

A. † In reſpect of our neighbour, is condemned grutching at the proſperity of others.

Q. *How do men ſin in borrowing?*

A. By borrowing, 1. To maintain idleneſſe, 2. To defraude men of their right, 3. Borrowing what we are not able to repay, Ezek. 18. 7. (4) Borrowing upon intereſt, unleſſe it be in caſe of neceſſity, 5. Denying what we have borrowed, or 6. Repaying unwillingly, Pſal. 37. 21. Levit. 19. 13.

Q. *How*

Q. *How doe men ſinne in lending?*

A. 1 Lending upon Vſurie, Exod. 22. 25. Exacting increaſe meerely for the loane, Ezek. 18. 8. (2) cruell requiring all a mans debts, Eſay, 58. 3. without mercy or compaſſion.

Q. *How doe men ſinne in bargaining, buying, &c?*

A. By uſing in bargaining, buying, ſelling, letting, hiring, partnerſhip, 1. Injuſtice, 2. Craft, 3. Fraud, or 4. Falſehood, 1 Theſ. 4 6.

Q. *What particulars may be given hereof?*

A. As 1. Making things litigious and doubtfull, 2. Reſpecting a mans owne commodity onely, 3. Parting with bad wares for good, Amos 8. 5. or 4. Good at an exceſſive rate, 5. Enhaunſing the juſt price, meerely becauſe we ſell for day, 6. ingroſſing wares into our owne hands, that we may ſell them at our owne pleaſure, 7. Diſpraying what we are to buy, Prov. 20. 14. or 8. Praying what we are to ſell without juſt cauſe, and for our meere advantage, 9. Buying underfoot, eſpecially of ſuch who ſell for need, 10. Abuſing mens ſimplicitie and

unskilfulnesse, 11. Using false weights, ballances, measures, and lights to deceive, Levit. 19. 35. Prov. 11. 1. (12) Selling things hurtfull, and not vendible; as 1. Dispensations for sinne, 2. Charmes, 3. Church livings, Prov. 20. 25. Mal. 3. 8. (4) Crucifixes, &c.

Q. *How doe men sin in keeping things found or laid to pledge &c.?*

A. 1. By detayning things strayed, 2. Found, Exod. 23. 4. Deut. 22. 1, 2, 3. (3) Or the meanes of our neighbours living layed to pledge, Exod. 22. 26, 27. as 4. Also things committed to our trust and custody, Deut. 27. 19.

Q. *How doe men sin in going to Law?*

A. 1. By prolonging of suites, 2. Defending bad causes, 3. Immoderate, or 4. Uncivill contending at Law for our owne right, 5. Selling justice, Prov. 15. 27.

Q. *What other kinds of injustice or wrong is forbidden?*

A. 1. Removing ancient bounds, Deut. 19. 14. (2) Robbery by Land, or Sea, Zach. 5. 3, 4, 5. whether it be stealing, 1. Goods, 2. Cattel, Exod. 22.

1.

(3) Servants, or 4. Children, Exod. 21. 17. Deut. 24. 7. with or without colour of Law, 3. Receiving of things ſtollen, Prov. 29. 24. Pſal. 50. 18, 19, 22. and 4. All unapproved and unprofitable trades of life or callings, (if they may be ſo termed) as Jeſters, Juglers, Parraſites, Carders, Dicers, Gamſters, Players, Fortune-tellers, Figure-caſters, Sturdy Rogues, and ſuch as be makers of the proper inſtruments of unlawfull Games, Jer. 10. 2. Job. 30. 1, 2, 3. 2 Theſ. 3. 10. Acts 19. 19.

Q. *Which is the ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

Q. *What is the generall duty here required?*

An. That by all meanes we ſeeke to maintaine our * owne and our || neighbours good name according to truth and a good conſcience.

Expoſ. * Q. *What be the ſpeciall duties of this Commandment?*

A. The ſpeciall duties of this Commandment are, 1. To ſpeake ſparingly, Prov. 10. 19. and 2. To ſpeak the

truth from the heart, Pſalme 15. 2.

Q. *VVhat is commanded in reſpect of our ſelves?*

A. In reſpect of our ſelves, 1. Is commanded rightly to know and judge of our ſelves, Gal. 5. 26. 2 Cor. 13. 3. (2) To procure our owne good name, Prov. 22. 1.

Q. *How doe wee procure our owne good name?*

Q. 1. By ſeeking Gods glory firſt and principally, Matth. 6. 33. Heb. 11. 2, 39. (2) Judging and ſpeaking well of others, Matth. 7. 2. and 3. Walking unblameably, Eccle. 10. 1, 8. Luke 1. 6. Job. 1. 1. (4) Defending our good name when neede requireth, but modeſtly, and in a ſort unwillingly.

Q. *What be the inward duties of this Commandment in reſpect of our neighbour?*

‖ A. In reſpect of our neighbour we are comanded to, 1. Deſire, and 2. To rejoyce in his good name, Rom. 1. 1, 8. Gal. 1. 23, 24. (3) To ſorrow for his infirmities, Pſal. 119. 136. Ezra. 9. 6. and 4. To cover them in love, Prov. 17. 9. 1 Pet. 4. 8. hoping the beſt

beſt with patience, and ſo judging, 1 Cor. 13. 5, 6, 7.

Q. *VVhat duty do we owe to our neighbour in reſpect of his infirmities?*

A. 1. Not bewraying his ſecrets before we have admoniſhed him, Prov. 11. 12, 13. and 25. 9. 10. yea, though we doe it with griefe, and to ſuch as we deſire might helpe and redreſſe them, 2. Rebuking him, 1. To his face, Matth. 18. 16. Gal. 2. 11. (2) VVhen juſt occaſion requireth, but 3. Yet lovingly, and 4. Meekely, Gal. 6. 1. Prov. 25. 12. (5) VVith remembrance of what is praiſe worthy in him, 1 Cor. 1. 4, 10. Revel. 2. 2, 3, 4.

Q. *What duty do we owe to our neighbour in reſpect of his vertues?*

A. 1. Commending him where he deſerveth well, yet rather in his abſence then preſence, 1 Theſ. 5. 22. (2) defending the good name of him, whoſe unblamable carriage is known, unto us by teſtimony, hand-writing, and oath, if need require, Phile. 10, 11, &c. (3) not receiving idle, or falſe reports againſt our brother, Pſal. 15. 3. Prov. 25. 23. & 26. 20.

Q. *What*

Q. *What is the generall sinne forbidden?*

A. All failing to procure, defend and further our † owne, and ‖ our neighbours credit: all unjust defence, wrongfull suspition, or accusation of our selves or others.

Expos. † Q. *What are the speciall sins forbidden in respect of our selves?*

A. Here is forbidden 1. an over, or underweening of the good things in our selves, Luke 18. 9, 10, 11. Exo. 4. 10, 13. Jer. 1. 7. (2) bearing our selves above our worth, Phil. 2. 3. (3) boasting, Prov. 27. 1. (4) excusing our selves unjustly, 1 Sam. 15. 15. Gen 3. 12. (5) debasing our selves, (6) dissembling that others may praise us, (7) procuring our selves an ill name.

Q. *How do men procure an ill name?*

A. 1. By walking undiscreetly or offensively, 2 Sam. 12. 14 Rom. 2. 23, 24. and (2) by a needlesse lessening the good opinion others have of us, by bewraying our weakness; as want of learning, &c. to the carper.

Q. *What are the inward sins against this Commandment?*

‖ *A.* Here are condemned 1. evill suf-

ſuſpitions, Mat. 7. 1. 1 Sam. 1. 13. (2) want of deſire, 3. care, and 4. rejóycing in our neighbours good name, 1 Pet. 2. 1. (5) rejoycing in his infirmities, 6. contempt, or 7. fooliſh admiration of others, Acts 12.22. Pro. 27. 14.

Q. *What ſins of word be condemned?*

A. 1. Unjuſtly renewing the memory of our neighbours crimes, which were in tract of time forgotten, Prov. 17. 9. (2) calling good evill, or evill good, Iſay 5. 20 (3) flattery, Prov. 27. 14. Job 17. 5. (4) forbearing to ſpeake in the cauſe or credit of our neighbours, Prov. 24. 11, 12. and 31. 8, 9. (5) raſh cenſuring, Matth. 7. 1, 2.

Q. *What ſins of geſture be condemned?*

A. 1. Nodding the head, 2. winking with the eye, 3. pointing with the finger, or 4 any other vilifying or deriding geſtures, Mat. 5. 22.

Q. *How elſe do men offend againſt this Commandment?*

A. 1. Speaking the truth with deſire of our neighbours diſcredit, 1 Sam. 22. 14, 15. with Pſal. 52. 1, 2, 3. (2) liſtning

listning to tale-bearers, Prov. 25. 23. (3) raising false reports, Lev. 19. 16. (4) relating mens words to their disgrace, or (5) contrary to their meaning, 1 Sam. 22. 9, 10. Mat. 26. 60, 61. (6) spreading abroad lying tales, Pro. 26. 20, 21, 22. libels, false presentments and citations; 7. giving false evidence, and 8. pronouncing false sentence, Lev. 19. 15. 35. Exod. 23. 6. Deut. 19. 16. Prov. 19. 5.

Q. *What is forbidden in respect of our selves and our neighbours?*

A. In respect of our selves and our neighbours, here is forbidden 1. lying, and 2. equivocating, Eph. 4. 25. Col. 3. 9, 10.

Q. *What is the tenth Commandment?*

A. Thou shalt not covet, &c.

Q. *What is the generall duty here commanded?*

A. That we be truly [x] contented with our owne outward condition, and heartily desire the good [z] of our neighbour, in all things belonging unto him, great and small, z 1 Tim. 6. 8. 1 Cor. 7. 29, 30. Acts 26. 29.

Expos. [x] Q. *What are the speciall duties of this Commandment?*

A. In

A. In this Commandment we are injoyned 1. to acquaint our ſelves with thoughts of good towards our neighbour, Eſay 32. 8. 3 John 2. Job 31. 29. and that which appertaineth to him; 2. to rejoyce in the preſent good eſtate of our ſelves and our neighbours, Pſal. 34. 2. and 119. 74. and 3. chearfully to praiſe God for it.

Q. *What is the general ſinne forbidden?*

A. **All thoughts of mind, wiſhes, and deſires of heart, and delightfull remembrances of evil againſt contentednesſe,** Job 31. 21.

Q. *Is any man able to keep this Law?*

A **Not perfectly: for the** a **Godly often fall, the moſt holy** ‖ **faile** b † **alwaies in their beſt actions: but the child of God ought,** c **may and uſually doth** d **walke according to the Law ſincerely,** a Jam 3. 2. b Exod. 28. 36, 37, 38. c 1 John 2. 14. John 14. 15, 23. d 1 King. 15. 5.

Expoſ. ‖ Q. *How is it proved that the obedience of the faithfull here is imperfect?*

A. 1. In the ſervants of Chriſt there remaines ſome roote of bitternesſe, Heb. 12. 1. Rom. 7. 23. (2) the fleſh luſteth againſt the ſpirit, Gal 5. 17. (3) their

their knowledge is but in part, 1 Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfect, Josh. 6. 14, 15. 2 Sam. 12. 9. 2 Chron. 35. 22. Luke 1. 20

Q. *How many waies do the godly offend?*

A. Often, 1. in the matter, and 2. in the manner of doing, Josh. 9. 14, 15. but continually in the measure of duty, the most holy do offend, Neh. 13. 22.

Q. *Should not a Christian omit doing of good altogether, seeing he cannot do it in that measure that God requireth?*

A. No, but * with diligence and singlenesse of heart strive against corruption, look for the assistance of Gods spirit, and labour to grow in grace, 2 Cor. 7. 1. 2 Chron. 16. 9. Phil 4. 13. & 1 Pet. 2. 2. & 2 Pet. 3. 18.

Expos. * Q. *If sin cleave to the best workes of the godly, how should they exercise themselves in well-doing?*

A. 1. The sin which cleaving to the worke defiles it, is by all means possible to be avoided, Mat. 6. 1, 2, 3, 4, &c. Psal. 37. 27. (2) but the worke it selfe is not to be forborne.

Q. *Why*

Q. *Why muſt we not forbear the doing of good, notwithſtanding the corruption that cleaves unto them?*

A. 1. Becauſe we have an abſolute charge from God, to exerciſe our ſelves in all good workes, Eſay 1. 17. 1 Pet. 3. 11. Col. 1. 10. 2 Pet. 1. 5. and (2) a merciſull promiſe, 1. that he will forgive the infirmities, which our corruption doth faſten upon them, and 2. favourably accept our ſincere endeavour to walk in all holy obedience, though now and then we through weakneſſe do ſtep awry, Job 42. 7. 2 Chron. 30. 29, 20. Eſay 40. 11. Can. 2. 14. Numb. 23. 21. Ezek. 34. 16.

Q. *What means ſhould a man uſe to grow in grace?*

A. He muſt throughly examine ‖ his h waies, † judge i himſelf, watch * ober his heart at all times, in all places, occaſions, and conditions: k redeeming the ‖ time to ſtore his † heart with good, and preſerve l his * faith, h Hag. 1. 5, 7. i 1 Cor. 11. 31. k 2 Tim. 4. 5. Eph. 5. 16. l Heb. 10. 35, 36, 38.

Expoſ. ‖ Q. *What is examination?*

A. Examination is 1. a diligent, 2. an exquiſite, and 3. an impartiall, ſearch

search of our hearts, thoughts, and wayes, Lam. 3. 40. by the word of God, Rom. 7. 7. as in his presence.

Q. *What are the benefits of examination?*

The benefits of it. A. It is a means, 1. To prevent evil, 2. To procure good.

Q. *What evills are prevented by examination?*

To prevent evill. A. It is a speciall means to preserve from 1. pride, 2. security, 3. hardness of heart, and 4. falling into sinne, Heb. 3. 13. Psal. 4 4.

Q. *What good doth it procure?*

To procure good. A. 1. It doth quicken to prayer, Gen. 24. 63. Psal. 19. 12. (2) it is a good step to repentance, Psal. 119. 59. Hag. 1. 5. (3) it setleth in a Christian course, Psal. 39. 1. (4) it provokes forward in godlines, Psa. 119. 59, 60. and (5) it makes us charitable toward others, Gal. 6. 4.

Q. *What is it to judge a mans selfe?*

† A. To judge a mans self, is to pass an unpartiall sentence against himself agreeable to the word of God, according to the measure of that iniquity which by examination he findeth in himself, Ezek. 16. 61. & 20. 43.

Dan.

Daniel 9. 8. Luke 15. 18, 19.

Q. *What benefits come thereby?*

A. 1. This awakeneth the heart Ezek. 36. 31. (2) It maketh us afraid of ſinne, Gen. 39. 9. (3) It ſpurreth us to ſue to the throne of grace, 1 King 8. 38. and 4. It preventeth the judgement of God, 1 Cor. 11. 31.

Q. *What is watchfulneſſe?*

A. Watchfulneſſe, is 1. a narrow. 2. a carefull, and 3 a continuall keeping, obſerving, and over-ſeeing of our hearts and all our waies, Prov. 4. 23.

Q. *How is watchfulneſſe neceſſary?*

A. It is 1. Exceeding neceſſary, becauſe of our ſelves we are apt to erre, Pſal. 59. 10. and have many occaſions beſides to draw us away from godlineſſe, Luke, 14. 18, 20. and 2. It is exceeding profitable. 1 *It's neceſſary.*

Q. *How may it appear to be profitable?* 2 *Profitable.*

A. It is profitable, 1. To prevent or withſtand Satan, 1 Pet. 5. 8. Mat. 26. 41. or 2. To keepe under luſts, 3. To avoid and cut off ſtrayings and wandrings of minde

and life, 2. Tim 4. 5. 1 Cor. 16. 13. Psal. 101. 2. (4) To keepe the heart in good order, and 5. To eschew dangerous decayes, falls, and discomforts, which otherwise men shall runne into, 2 Sam. 11. 2. 1 Tim. 2. 14. 2 Cor. 11. 3.

Q. *What is it to redeeme time?*

A. To redeeme time is so to husband it, that every moment thereof may be spent for our best advantage, Eph. 5. 16. Col. 4. 5.

Q. *Why is time to be redeemed?*

A. 1. Because time is a precious thing, 2. Being lost it is unrecoverable, though God may pardon it to the penitent, Esay 1. 16, 18. therefore we must redeeme it.

Q. *What time is to be redeemed?*

A. 1. The time of Youth, Eccl. 12. 1. (2) Of the Gospel, 2 Cor. 6. 2. (3) The Sabbath, Exod 20. 10. (4) The time of sickness, 5. Of health, and 6. The time of vacancy from businesse in our callings, &c. Luke 19. 42. John 9. 4. Gal. 6. 10. Prov. 10. 5.

Q. *Why must the heart be stored with good?*

† *A* Be-

† *A.* Because when mans heart is emptied of evill, it will quickly gather filth againe (as garments will dust,) unlesse it be fraught with good, Mat. 12. 43, 44, 45.

Q. *Why must faith be preserved?*

* *A.* Because if faith decay in us, (as needs it must, unlesse it be carefully stirred up, preserved and exercised, 2 Tim. 1. 6.) godlinesse must needs wither, 1 Tim. 1. 5.

Q. *Why must godlinesse wither if faith decay?*

Q. Because 1. Faith is the victory whereby we overcome the world, 1 John 5. 4. (2) Thereby we wrestle against sinne, by the Almighty power of Jesus Christ, Gal. 2. 20. and 3. Our lives must needs be full of doubtings, or Security, or drowned with carnall delights, 1 King 11. 4. and sinfull pleasures, and 4. The word will loose its efficacy, Heb. 4. 2. (5) The exercises of religion their sweetnesse, if faith decay.

Q. *How is faith to be preserved?*

A. To the end that faith might be preserved, we must, 1. Value it

above Gold and Silver, 2 Pet. 2. 1. (2.) Often meditate upon the sweetnesse, Psal. 119. 103. and 139. 17. constancy, Rev. 1. 5. 2 Cor. 1. 20. and perpetuity of the most precious and free promises, which are the grounds of faith, Ho. 14. 5. Ezech. 36. 22. (4) We must walke according to the rules there, of, learne to exercise it, living thereby, Heb. 10. 38. Rom. 1. 17. (5) and 1. sincerely, 2. Constantly, and 3. Conscionably use all those meanes, whereby faith is wrought or nourished.

Q. *How else?*

A. **We must take m unto him the whole armour ‖ of God, and with n care, uprightnesse, and constancy, use the meanes of grace before prescribed in one o estate as well as an other,** *m* Eph. 6. 13, 14. *n* Prov. 2. 3, 4, 5. Col. 4. 2. *o* Job 27. 10.

Expos. ‖ Q. *Why must a Christian take unto him, the Christian armour?*

A. Because al Christians are called to be souldiers, Rev. 12. 7. to fight under Christ Jesus their Captain.

Q. *Against what enemies must we fight?* A. A-

A. Against, 1. The flesh, Rom. 8. 13. (2) The world, 1 Joh. 2. 16. and 3. The Devill, 1 Pet. 5. 8, 9.

Q. *What are the properties of this enemie?*

A. This is 1. a spirituall, 2. Subtile, and 3. Malicious enemie, Eph. 6. 12. Rev. 20. 2. Mat. 13. 28, 39. (4) That can never be appeased: they had need therefore take unto them the whole armour of God.

Q. *What is implyed in this that we must take unto us the Christian armour?*

A. We must 1. daily put it on, and 2. Continually keepe it on, 3. At all times have it ready for use.

Q. *For what end must it be put on?*

A. 1. To repell, and 2. To quench the fierie darts of the Devill.

Q. *What are the parts of this armour?*

A. The parts of this armour are, 1. Sincerity, 2. Love of righteousnesse, 3. The Gospell, 4. Faith, 5. Lively hope, and 6. The word

of God, Eph. 6. 14, 15, 16, 17, 18.

Q. *How is it kept on?*

A. It is kept on 1. By earnest prayer, 2. Watchfulnesse, and 3. Holy meditation.

Q. *What priviledges doth God afford unto his Children in this life who labour according to his will to grow in grace?*

A. ‖ They may be q assured † of his favour and fatherly * care r over them, the direction ſ of his ſpirit, their t growth in ‖ grace and u perſeverance to the end, *q* 1 John 3. 14. and 4. 13. John 1. 12. *r* 1 Tim. 4. 10. Mat. 10. 30. *ſ* Pſal. 143. 10. *t* Col. 1. 9. 10. *u* Phil. 1. 6.

Expoſ. ‖ Q. *What is to be obſerved touching the enjoying of theſe priviledges?*

A. It is firſt of all to be obſerved, that none of theſe priviledges can be enjoyed without great ſtrife and labour, 1 Cor. 16. 30.

Q. *What aſſurance of Gods favour may be obtained?*

† *A.* 1. Not onely ſome uncertaine hope, or dimme ſight of Gods fa-

vour, 2. But assurance thereof may in this life be obtained, Job 19. 25. 2 Cor. 5. 1. 2 Tim. 4. 8. and 1. 12.

Q. *How is that proved?*

A. Because 1. the Scripture exhorts us to make our calling and election sure, 2 Pet. 1. 10. (2) It layeth many sufficient grounds of assurance, 1 John 4. 13. and 3. 14. Phil. 1. 6. and 3. Purposeth divers examples of them, who have attained thereunto, Rom. 8. 34, 38, 39. Luke 2. 29. Hebrews 11. 9, 10.

Q. *How may it appeare that this is a rare priviledge?*

A. This is a rare and precious priviledge, 1. Because it may constantly be enjoyed with an increase thereof, Hos. 13. 14. Mal. 3. 6. 1 Thes. 4. 1, 10. (2) It is alwaies accompanied with joy unspeakeable, and sweet contentment, Can. 1. 1. Psal. 4. 6, 7. John 8, 56. 1 Pet. 1. 8.

Q. *Is not Gods favour most sweet when it is first apprehended?*

A. It is sweet at the first, but

the longer it is possessed, the sweeter it is: dainty meats may become loathsome, but we cannot surfet of Gods favour, Psal. 17. 15.

Q. *What particulars are comprehended in this, that God would have his children assured of his fatherly care?*

* *A.* God would have his children know, 1. that in every state he will save and uphold them, Psal. 9. 10. & 32 6, 7. even when his wrath doth burn against his enemies, Esay 33. 4, 5, 6. & 27. 7, 8. (2) that he will teach them the good way, which they ought to follow, Psal. 25. 12, 14. Prov. 3. 3. (3) that he will give his Angels charge over them, and (4) carry them in his bosome, Psal. 91. 11, 12. &c.

Q. *How may they be assured of his fatherly care?*

A. The amiable, sweet, and comfortable titles, that Christ giveth to his Spouse, calling her 1. my love, 2. my dove, 3. my sister, 4. my Spouse, 5. my undefiled, doth shew what great regard he hath of every Christian,

Cant.

Cant. 1. 8, 9. and 2. 14. Deut. 33. 12, 27, 28, 29. Cant. 7. 6.

Q. *How may it be proved that the faithfull may aſſure themſelves of their growth in grace?*

‖ *A.* Becauſe 1. The ſervants of Chriſt are exhorted, and commanded to grow in grace and godlineſſe, 1 Theſ. 4. 1, 10. Col. 1. 10. (2) there are patterns of holy men left unto us in Scriptures, that have grown rich in wiſdome and holineſſe, Rev. 2. 19.

Q. *If God command us to grow in grace, how doth it thence follow that we may be aſſured of it?*

A. What God commandeth in the Goſpel, that Chriſtians ſhould believe he will inable them to do, John 6. 63. 1 John 5. 3.

Q. *If others have grown rich, is this any aſſurance to us?*

A. What ordinary graces any of the faithfull did obtaine, the ſame may all the faithfull look for, Zach. 12. 10. Eph. 4. 4. 2 Pet. 1. 1. if it be for their good, Rom. 8. 28.

Q. *How is that proved?*

A. Be-

A. Because they are all under the same covenant, have the same redeemer and sanctifier, and have the same promises made unto them, 2 Cor. 6. 18. 1 Tim. 2. 5, 6. Eph. 4. 30. & 2. 12.

Q. *What other priviledges doth God afford unto them?*

A. They are || kept w from, comforted in, and delivered out x of many troubles, taught to y use all estates aright, † preserved z from * foule offences inabled || to a rise againe, if they b fall, instructed to † live godly, and have c possession * of the word, w Psal. 32. 10. Acts 16. 27. x Pro. 11. 8. y Lam. 3. 27. Phil. 4. 12. z Luke 1. 6. a Psal. 37. 23, 24. b Eph. 2. 10. c Luke 8. 15.

Expos. || Q. *How are the godly freed from the troubles that others run into?*

A. 1. The godly shun the sins which others follow with greedinesse, Gen. 39. 9 & 42. 18. Neh. 5. 15. Job 31. 1. (2) They order their affaires with godly wisdome, Acts 23. 6. & 22. 26. & 18. 11. with 19. 37. and (3) they foresee the evil to come

come, and hide themſelves, Prov. 22. 3. & 26. 12. therefore they are preſerved from many troubles that others fall into.

Q. *Do not the godly oft run into many troubles from which they might be free?*

A. For want of care and watchfulneſſe, they often draw no ſmall grief upon their heads, from which they might be free, if they would carefully ſubdue their paſſions, and look unto their waies, Cant. 5. 2, 3, 4, 5, 6. 2 Sam. 11. 2, 3. Pſal. 51. 8.

Q. *How are the godly taught to uſe proſperity?*

† *A.* In proſperity the godly are taught 1. to edifie themſelves, Acts 9. 31. (2) to walke in meekneſſe, 3. lowlineſſe, 4. fear, 5. comfort of the Lord, and 6. be doing good, Job. 14. 15, 21, 24.

Q. *How are they to uſe adverſity?*

A. In adverſity, they are 1. to be humble, 2. patient, 3. to pray, 1 Pet. 5. 6. Job 1. 22. Pſal. 39. 9. and 30. 7, 8. (4) to grow out of love with this world, 2 Cor. 5. 1, 2, 3,

2,3,4 (5) to prize the Lords favour, Pſal. 73. 26,28. (6) to cleave cloſe unto God, Eſay 10. 20. (7) to examine their hearts, and (8) to reforme their waies, Lam. 3. 40. Zeph. 2. 1. Eſay 27. 9.

Q. *How are they to uſe their calling?*

A. In their callings they are 1. to take triall of their wiſdome, faith, ſincerity, love of righteouſneſſe, and patience, and 2. to go about the ſame with hearts affecting the things that be above, Pſal. 112. 5. Gen. 31. 38,39,40. Gal. 5. 22. Gen. 17. 1, 2. Zach. 8. 16. Luke 21. 19.

Q. *Be not the godly ſometimes overtaken with reproachfull evils?*

A If the godly be overtaken with ſome reproachful evill, Gen. 9. 21. & 19. 33. it is (1) not ordinary, Rom. 8. 1. 2 Cor. 5. 7. but for a time, Pſal. 37. 34. (2) when they have caſt off their armour, and neglect their watch, 2 Sam. 11. 1, 2. Mat. 26. 40, 41.

Q. *Why doth the Lord ſuffer them to fall?*

A. The

A. The Lord ſuffers them to fall, 1. to let them ſee their weakneſſe, 2. to correct their careleſneſſe, 3. to cure in them pride of heart, and contempt of others: and 4. he orders their ſlips for the 1. glory of his great Name, 2. for the comfort of the weake, and 3. for the good of the party fallen, after that by repentance he is riſen againe.

Q. *How is it proved that the righteous may be aſſured of their perſeverance?*

‖ A. 1. The righteous may fall, but the Lord will not ſuffer them to periſh, John 10. 28. (2) Chriſt hath prayed for them, John 17.20. Luke 22. 32. (3) the immortall ſeed abideth in them, 1 John 3. 9. (4) the ſpirit of God doth quicken them, Rom. 8. 2, 11. ſo that afterward they take heart and courage againe to fight againſt ſin and Satan.

Q. *Are not the godly ſometimes throwne downe?*

A. Yes: but they can never be utterly vanquiſhed, though for a time

time they be thrown down, 2 Cor. 4. 8, 9. Mat. 16, 18.

Q. *How are the faithfull instructed to live godly?*

† A. If the faithfull seeke unto the Lord, he will teach them with 1. delight, and 2. with comfort to live godly in all places, and callings, Prov. 2. 3, 4, 9. Esay 30. 21.

Q. *Do they not find much rebellion in themselves?*

A. They do find the flesh rebelling against the Spirit, Gal. 5. 17. Psal. 42. 5, 11.

Q. *Why so?*

A. 1. That they might not trust to themselves, but in the Lord, Pro. 3. 5, 6. (2) that they might no longer live then find need to pray, Lord strengthen me, 1 Thes. 5. 17. (3) that they might be thankefull to God for the mercies they have received, Psal. 54. 6, 7. (4) that they may not triumph before the victory, nor walke in security, as though they had no enemy, 1 Pet. 5. 8, 9. and (5) that by how much the fight is more 1. painfull, 2.

sharp,

ſharp, and 3. difficult, by ſo much the victory ſhould be the more 1. delightfull, 2. ſweet, and 3. glorious, Rom. 16. 20. Rev. 12. 10.

Q. *What is it to poſſeſſe the word?*

* A. The word of God is poſſeſſed, when it is 1. received truly in our heads, and 2. is kept and laid up ſafely, as a treaſure in our minds and hearts.

Q. *Why is the word to be laid up in the heart?*

A. So that we may have it in readineſs 1. for our direction, and 2. for our comfort, and 3. to rule over us with an holy and univerſall ſoveraignty, Luke 2. 51. Col. 3. 16, 17. Pſal. 119. 111, 112. 33. 34.

Q. *Do all the godly, or any at all times enjoy all theſe priviledges?*

A. No: ſome are ignorant of them, not believing, or at leaſt faintly believing that there are ſuch; others are careleſſe, who prize not, and ſo take not paines for theſe things, as they ought.

Q. *What other hindrances do deprive Chriſtians of theſe priviledges?*

A. 3dly

A. d Inordinate passions, as fear, anger, self-love, pride, love of pleasure, cares of the world, and earthly incumbrances; and inconstancy in good duties: temptations also to distrust do keep under many, d Jam. 4. 1, 2, 3.

Q. *How should a man bridle and reform these unruly passions?*

A. Let him highly esteeme a Christian life, pray earnestly, set himself most against the corruptions, that be strongest in him, shun the occasions of sin, hide the e commandment in his heart, and apply f the death of Christ for the killing of corruption, e Psal. 119. 51. f 1 John 5. 4.

Q. *How may a man overcome his temptations to distrust?*

A. He must not give credit to Satans suggestions against Gods truth; but consider of God h his power, i goodnes k unchangablenesse, former l mercies, and free m grace in giving us his son; † so that weaknesse, unworthinesse, want of feeling comfort should not dismay, g Mat. 4. 3, 4. h Mat. 8. 2. Esay 40 28. i Psal. 51. 12. k Jer. 31. 3. l Psal 77. 11. m Rom. 5. 8; 9.

Expos.

Expoſ. || Q. *How are we to conſider of Gods power and love?*

A. That God is in power al-ſufficient, ſo that he can help us, Eph. 3. 20. and in love everlaſting, John 13. 1. 2 Theſ. 2. 16. Jer. 31. 3.

Q. *What uſe are we to make thereof?*

A. Seeing that the bath once loved us, we may be aſſured that he will never leave us, Phil. 4. 19.

Q. *To whom doth God give Chriſt?*

† A. God gives Chriſt to them 1. that are loſt in themſelves, Eſay 61. 1, 2. Mat. 9. 12, 13. and 2. the weak as well as the ſtrong are partakers of his merits, 1 John 2. 1.

Q. *Have not Chriſtians reaſon to doubt in reſpect of their weakneſſe?*

A. Strength of grace in us, and ſoundneſs of a Chriſtian converſation, is not the root of comfort; neither ſhould weakneſſe, or unworthineſſe in us breed doubting of our ſalvation, Heb. 10. 22.

Q. *What is the ground of comfort?*

A. The ground of all comfort is, that God of his free grace hath

given his Son to us miserable sinners, even to as many as believe in him, 1 John 2. 2. & John 3. 16.

Q. *Can the weak faith lay hold upon Christ?*

A. The weak faith doth lay hold upon Christ, as 1. truly, though 2. not so comfortably, as the strong doth, 1 John 2. 12, 13, 14.

Q. *What else must be done?*

A. Consider what promises the Lord hath made, to n keep and uphold us, what o incouragements he hath given us to believe; || and how acceptable a thing it is p that we should so do, n Mat. 16. 18. Luke 22. 32. o 1 John 3. 23. p Mat. 8. 10. and 15. 28. Rom 4. 20.

Expos. || Q. *What incouragement hath God given us to believe?*

A. 1. God commandeth, perswadeth and intreateth the thirsty and burdened to believe, 2. God hath bound himself by covenant unto them, Esay 43. 25. (3) he hath sealed it by the Sacraments, and (4) confirmed the same by oath, Gen. 22. 16, 17. Psal. 105. 9. Luke 1. 73.

Q. *What*

Q. *What if our miſery be deep?*

A. The deeper our miſery is, the more we glorifie his name by reſting upon him for ſuccour, Pſal. 22. 1. Rom. 4. 18, 20.

Q. *What other things are to be learned for the overcomming of theſe temptations?*

A. We muſt judge our ſelves q not by preſent † feeling, or by our own r diſcerning the fruits of grace, but by that which we ſ have felt, and the t fruits of grace which appear to other. q Pſal. 116. 11. Pſal. 13. 1. r Pſal. 51. 10. ſ Pſal. 77. 11, 12. 2 Cor. 10. 11.

Expoſ. † Q. *Why muſt not a Chriſtian judge himſelf by his own feeling?*

A. 1. Becauſe a man may have faith, that feels no comfort; and 2. grace, that ſees not the fruits of grace, Pſal. 22. 1. & 77. 8, 9.

Q. *Why may a man that hath grace feele no fruits thereof?*

A. 1. Becauſe the ſoul is ſometimes ſick, Ezek. 34. 4, 16. Cant. 3. 5. and (2) ſometimes in a ſwound; Cant. 5. 6. (3) ſometimes we judge amiſſe of our eſtate,

Psalme 116. 10, 11. and 77. 10.

Q. *How do we judge amisse of our own estate?*

A. 1. By observing what motions we have to evill, but not how we resist them; 2. By supposing we have no grace.

Q. *Why do we then thinke we have no grace?*

A. Because we have not 1. what grace we desire, or 2. because we find not our selves at all times alike affected, and comforted, or else 3. Because we want what others have, or we conceit them to have.

Q. *How is this triall erroneous?*

A. Because God gives not all graces to one man, nor to all in the same measure, Eph. 4. 7. Zach. 12. 8.

Q. *What other things occasion this mistaking?*

A. 1. It is the property of men in affliction, to admire small things in others, and deny great and many graces in themselves: 2. Likewise the vastnesse of desire causeth that which is much in comparison, to seeme nothing; And 3. Satan workes

workes upon the timerous disposition of some.

Q. *How doth Satan worke upon their timerous disposition?*

A. 1. He perswades them that they have fearfully consented to those suggestions, which they alwaies abhorred, and in which they never tooke delight: or 2. that they wilfully offend, when some sinfull motions arise in their hearts; to which they do not consent, but which they resist praying to God for forgivenes and assistance.

Q. *Is there any other reason of our mistaking?*

A. Yes, because we in temptation want one grace, which accompanies faith, to wit, joy, John 8. 56. 1 Pet. 1. 8. we conclude that we have no faith at all.

Q. *Doth not joy ever accompany faith?*

A. Faith and joy be not inseparable companions, Job 13. 15. Heb. 11. 1. Psal. 77. 2, 3. the violence of temptation hindring the sense of mercy, when God doth

with-hold comfort. For which causes, we must not overmuch trust our selves, or credit our feeling, but give credit to the testimony of the godly and faithfull.

Q. *What may be a further help beside?*

A. It is good to examine our * hearts, and use the advise w of others, but we must know withall, that groning after, and x labouring to rest our wearied soules upon the promises of grace, being never satisfied until our doubtfulnesse be removed will bring a good end, u Psal. 4. 4. w 1 Thes. 5. 14. x Mat. 11. 28.

Expos. * Q. *Why should a man examine his heart in that case?*

A. Because God with-holdeth, or with-draweth comfort sometimes, 1. by reason of some secret sin, not yet repented of; or 2. he suffereth Satan to buffet us, that we might more seriously repent of of some corruption, Job 40. 3, 4, 5, 6. with 42. 6. 2 Cor. 12. 7.

Q. *What doth God teach us by such temptations?*

A. Hereby the Lord doth 1. correct

reſt our not prizing comfort at a high rate, Cant. 5. 3, 4, 5. (2) our forgetfulneſs to praiſe him for it.

Q. *In what manner muſt a man try himſelf?*

A. We ought wiſely to make triall of our waies, 1. neither ſparing any ſin, nor 2. cenſuring that to be ſin which is juſt and lawfull, 3. not making light account of any ſin: nor 4. yet calling our repentance into queſtion, becauſe 1. ſome things have been amiſſe, or 2 we have not attained to perfection.

Q. *Do the fruits of the ſpirit alwaies appear in the faithfull?*

A. No: They are y obſcured in our firſt * converſion, in the daies ‖ of of z ſecurity when we a leabe our firſt lobe, † in time of b temptation * or ſome ‖ relapſe c into ſin, y Luke 5. 37, 38. z 1 Cor. 3. 1. a Rev. 2. 4. b Pſal. 6. 1, 2, 3. c Pſal. 51. 10.

Expoſ. * Q. *Why are the graces of the ſpirit obſcure in our firſt converſion?*

A. 1. Becauſe at our firſt con-

version we are as new borne babes who have the truth of mans nature, but the perfection of it groweth with age, 1 Cor. 3. 1. Heb. 5. 13. (2) Our knowledge is small and confused, Psal. 73. 22. & 119. 33, 34, 100. (3) Our sight of Gods love is dim, (4) many doubts arise in our minds, Luke 24. 38. because of our weakness and unworthiness: (5) Many lusts are untamed, we are unexperienced to put on, or wear the Christian armour: and therefore are oft foyled of our adversaries.

Q. *Do not some Christians more plentifully abound in the graces of the Spirit at their first conversion?*

A. Some few at their first conversion, abound in the fruits of the Spirit more sensibly, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weake.

Q. *What is the reason why our joy is afterward diminished?*

A. If our comfort and joy that we felt in our first convertion be dimi-

diminiſhed, it is either by reaſon of 1. ſecurity, or 2. temptation, 1 Sam. 11. 2, 3, &c. with Pſal. 51. 10. Pſal. 77. 8, 9, 10.

Q. *Why are graces of the ſpirit obſcured in the daies of ſecurity?*

A. Becauſe 1. Good ground will bring forth weeds if it be not tilled, and fire will die if it be not blowne; ſo the graces of Gods ſpirit will decay if they be not ſtirred up by prayer, reading, &c. 1 Theſ. 5. 19. 2 Tim. 1. 6. and 2. Luſts, worldlineſſe, and drowſineſſe, &c. will creepe upon the beſt, and over-grow them, if they be not diligent to keepe them under, and root them out, Luke 21. 34, 35, 36.

Q. *Why is grace obſcured when we leave our firſt love?*

A. Becauſe as our love to God doth decay, ſo the ſenſe and feeling of Gods love to us, doth die and decay alſo, Rev. 2. 4, 5.

Q. *What evils follow the abatements of our love to God?*

A. When our love to God is abated, 1. The ſpirit of God, which is

Is the comforter of the heart, and the stirrer up of that joy, which passeth all understanding, is grieved, Eph. 4. 30. (2) Our faith is weakned, 1 Tim, 1. 5. (3) Our prayers must needs be cold and faint, 4. We must needs be dull, heartlesse, and uncheerefull, even a burthen to our selves, and 5. Untoward to any holy duty, Psalme 119. 174.

Q. *Why so?*

A. Because love is the wheele of the soule, and first affection, Deut. 6. 5. Mat. 22. 37. and if that be disordered, no other can be of a right temper.

Q. *Why are graces obscured in time of temptation?*

* *A.* Because in the time of temptation, 1. The minde is full of disorder and confusion, and 2. The heart of man is disquieted, Exod. 6. 9. Psal. 77. 2, 7, 8, 9, 10. as the aire is troubled in a tempestuous season.

Q. *Why so?*

A. 1. Many mists being cast betweene the eye of our under*st* and

ing

ing, and the promiſes of God, as clouds that obſcure the Sun: 2. Satan having then leave to try and buffet us.

Q. *What is the benefit that comes by temptation?*

A. By temptations, 1. We are fitted to grow in grace, Pſal. 32. 4, 5. (2) Thereby alſo the graces of Gods ſpirit in us are tryed, Rom. 5. 5. Jam. 1. 2, 3. (3) but it is no fit ſeaſon for us to diſcern or judge of them.

Q. *Why is grace obſcured in time of ſome relapſe?*

‖ *A.* When corruption getteth ground, grace muſt needs be weakened, for theſe two are oppoſite the one to the other.

Q. *How ſhould a man recover out of a relapſe?*

A. By ſpeedy d conſideration † of what he hath done, renewing his repentance with ſorrow and ſhame e bewayling his ſin before God, reforming life, and laying hold upon the promiſes of mercies, *d* Rev. 2. 5. *e* Jer. 31. 18. 19.

Expoſ.† Q. *What grounds hee there*

there why such as have fallen into gross sin after repentance, should not despaire?

A. Such as have fallen into some grosse sinne after repentance, must not utterly despaire, 1 John 3. 23. Esay 55. 1. Matth. 11. 28. For 1. The Prophets call upon wicked revolters from God, to repent, and promise them pardon, Esay 1. 18. Jer. 3. 1, 12, 13, 14, &c. 2. And in the Law sacrifices were daily offered, not onely for ignorance, Levit. 5. 15, 17. but for sinnes, committed willingly, and against conscience, Levit, 6. 1, 2, 3. (3) We are commanded daily to pray for remission of sins without exception, Luke 11. 4. (4) No sinne is unpardonable, but the sinne against the Holy Ghost, Mat. 12. 31, 32. Mark 3. 28, 29. from which a man that sinnes grosly after repentance may be free, 5. God is able to heale the latter wound which sinne makes, as well as the former, Hos. 14. 4. (6) Without Christ no offence can be forgiven, and in Christ all offences may be done away, 1 John 1. 7. (7) Mercie

cie in us is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commandment man must forgive his brother seventy times seaven times, will not he forgive them that humble themselves before him? Mat. 18. 21, 22.

Q. *What priviledges doe the godly enjoy as soone as this life is ended?*

A. Their glory then begins, for their bodies remaine ‖ in the f grave, as in a bed of spices; and their soules being perfectly g freed † from sinne, are receibed into heaven, to the beholding h of God, and Christ immediately *f* 1 Thes. 4. 15. *g* Rev. 14. 13. *h* Mat. 5. 8. 1 Cor. 13. 12.

Expos. ‖ Q. *Wherein stands the happinesse of the Saints, in respect of their bodies when they be separated from their soules?*

A. Death separates the soule from the body, but it doth not separate the soule or body of the godly from Christ, Rom. 8. 38, 39. 1 Cor. 3. 22. and 15. 54, 55, 56. Phil. 1. 21. for when the body lyeth in the grave, and is dissolved into

into dust, it is yet united unto Christ, Jo. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change, 1 Cor. 15. 38, 42, 43, 44.

Q. *Are not the godly delivered from sin in this life?*

† *A.* 1 From the guilt and dominion of sinne, the godly are delivered in this life, 1 John 1. 9. but 2. Not from all staine thereof.

Q. *Wherein stands their happinesse in respect of their soules, after this life is ended?*

A. After this earthly tabernacle is laid downe, they are 1. Delivered from all sinne, sorrow, and care, Rev. 21. 4, 27. and 2. Are received into heaven to be with Christ, injoying the glorious presence of God, 1 Thes. 4. 16, 17.

Q. *How doe the Saints see God in heaven?*

A. They see him, not by faith obscurely, 2 Cor. 5. 7. as it were thorow a glasse, 1 Cor. 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately,

ly, or without meanes, Pſalme 17. 15.

Q. *If this be the ſtate of the Godly, what ſhall become of the ungodly?*

A. **Their bodies ſhall rot in the * grave, and their ſoules are judged unto k everlaſting woe,** i Gen. 3. 19. k Luke 16. 22, 23.

Expoſ. * Q. *Nothing befals the bodies of the wicked, which befals not the bodies of the godly, how then is their rotting in the grave a curſe?*

A. Death is a curſe to the wicked, Gal. 3. 10, 13. with John 3. 16. and ſo is their rotting in the grave, becauſe they are not in Chriſt, 2 Cor. 5. 17. though to the ſenſes there is nothing befals the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2.

Q. *Shall not the wicked riſe again?*

A. The wicked ſhall indeed riſe againe, but it is to further condemnation, John 5. 29.

Q. *When ſhall the happineſſe of the elect be conſummate?*

A. **At the dreadfull day || of judgement, and the generall reſurrection,** Pſal. 17. 15.

Expoſ.

Expos. ‖ Q. *Why is not the happinesse of the elect consummate till the day of judgement?*

A. Because 1. The soule in heaven doth retain a naturall desire to be united to the body, 2. Neither can the happinesse of the soule be every way compleate and perfect without it.

Q. *What degrees be there of the happinesse of the elect?*

A. Of the happinesse of the elect, there be three degrees; one at their first conversion, Matth. 5. 3, 4, 5. Psal. 32. 1, 2. the second at death, Apoc. 14. 13. the last and most perfect at the day of judgement, 1 Thes. 4. 17.

Q. *Who shall be judge at that day?*

A. Christ † the Lord and King of the Church, l who shall come in a most glorious and visible manner, m descending from heaven with a shout, and with the voice of the Archangell, and with the trumpet of God, most royally n attended with innumerable multitudes of mighty Angels, *l* Acts 10. 42. and 17. 30. *m* 1 Thes. 4. 16. *n* 2 Thes. 1. 7.

Expos.

Expoſ. † Q. *Is not the power of judging common to the Father, Son, and holy Ghoſt?*

A. 1. The decree of judging and judiciary power, is common to Father, Sonne, and holy Ghoſt, Gen. 18. 25. but 2. The viſible act, promulgation, and execution of judgement belongeth to Chriſt our Mediatour, as God and man, Acts 17. 13. John 5. 22, 23. Rom. 14. 10, 11, 12.

Q. *What commings of Chriſt doth the Scripture mention?*

A. Two. 1. His firſt comming, which was to worke our Redemption, when he was judged.

2. His ſecond appearing, when he ſhall come to judge.

Q. *To what ſpeciall office doth this belong?*

A. This is the laſt act, and accomplishment of his kingly office, 1 Cor 15. 25, 26, 27.

Q. *When ſhall Chriſt come to judgment?*

A. He will moſt ſurely come, but the time is unknown, that we might ever watch, and prepare for his com-

comming o Mat. 24. 36. p verse 42.

Q. *Whom will he judge?*

A. His elect and q chosen, and all their enemies, both evill r angels, and wicked men, q 2 Cor. 5. 10. r 2 Pet. 2. 4. Jude 6.

Q. *Seeing many of Gods elect people, and wicked men are rotted in their graves, how can they be judged?*

A. The very same ſ bodies * that at any time died, ſhall by the power of God be raiſed up, and their ſoules be united to them inſeparably to abide together for evermore, ſ 1 Cor. 15. 42, 43, 44.

Explot. * Q. *Why muſt the bodie riſe againe?*

A. Becauſe juſtice requireth, that the ſame bodies which joyned with the ſoule, in working good or evill in this life, ſhould be raiſed up to ſhare with the ſoule at the day of the Lord, Rom. 2. 5, 6.

Q. *What are we to believe concerning thoſe who ſhall be found alive at the comming of Chriſt?*

A. They ſhall be t changed in the twinckling of an eye, and ſo preſented before || the judgement ſeat of Chriſt,

t 1 Cor.

t 1 Cor. 15. 51, 52.

Expos. ‖ Q. *By what meanes ſhall quick and dead be gathered?*

A. The meanes whereby quick and dead ſhal be gathered to judgment, are 1. The powerful voice of Chriſt, John 5. 28. and 2. The miniſtery of Angels, Mat. 13. 40, 41. (3) The bruite and ſenceleſſe creatures ſurrendring up their dead, Rev. 20. 13.

Q. *In what manner ſhall be judge them?*

A. expoſ † ſtrictly, both in reſpect of the *v* perſons judged, and the things for which, but yet he ſhall judge moſt *w* righteous judgement, *v* 2 Cor. 5. 10. *w* Acts 17. 31.

Expoſ. † Q. *Who muſt appeare?*

A. Every man muſt appear in his own perſon before the judge, Rom. 14. 12. Rev. 20. 12.

Q. *What account muſt they give?*

A. They muſt give an account, 1. Both generally as a man, or a Chriſtian, and 2. ſpecially as a Magiſtrate, Miniſter, Maſter, Servant, &c.

Q. *For what things muſt they give account?*

A. 1. For all the things which they have received of the Lord, and 2. For all the things which they have done, even all thoughts, words, and actions, Job 34. 11. Psal. 62. 12. Prov. 24. 12. Ezek. 33. 20. Rom. 2. 6 2 Cor. 5. 10. 11. 1 Pet. 1. 17. Apoc. 32. 12.

Q. *What use are we to make hereof?*

A. We should therefore be, 1. Conscionable, 2. Patient, and 3. watchfull, taking care that all our actions here be approved by the word of God, 1 Thes. 4. 18. 2 Pet. 3. 11, 14.

Q. *What shall be the issue of this judgement to the wicked?*

A. Everlasting x perdition from the presence of the Lord, to all those who ignorantly, or willfully contemne the Gospell, x 2 Thes. 1. 7, 8, 9.

Q. *What shall be the issue hereof to the godly?*

A. Clear * vision of y God and Christ, endlesse z communion with them, everlasting a peace and glory, both in soule and || body, in fuller measure then the heart of man can now

apprē-

apprehend, or any of the Saints enjoyed before, y 1 John. 3. 2. 2 John 17. 24. Phil. 1. 23. a Mat. 25. 34.

Expoſ. * Q. *What is ſpirituall or ſupernaturall bleſſedneſſe?*

A. Spirituall or ſupernaturall bleſſedneſs of the Saints, is the immediate fruition of the 1. chief, 2. perfect, 3. ſufficient, and 4. unchangable good, even God in Chriſt, Mat. 5. 8. with 19. 17. 1 Theſ. 4. 17. Mat. 25. 34.

Q. *What moves God to give himſelf to be enjoyed of the Saints?*

A. Of his meer goodneſſe he doth give himſelf unto his Elect, to be 1. ſeen, 2. loved, and 3. poſſeſſed, that is, to be enjoyed by them.

Q. *What are the means whereby God is enjoyed?*

A. The means by which God is injoyed, is 1. the underſtanding, 2. the will, and 3. the affections.

Q. *How doth the mind behold God?*

A. The mind 1. clearly, and 2. immediately doth behold, 1. God in Chriſt, and 2. his exceeding glory and goodneſſe, as it were face

to

to face, Exod. 33. 20. 1 Cor. 13. 12. 2 Cor. 5. 6, 7. 1 John 3. 2.

Q. *If he doth the will embrace him?*

A. The will with as great 1. love and 2. joy, doth imbrace that infinite good, as there is knowledge thereof in the mind, Rev. 19. 3, 4.

Q. *Do the Saints in glory ſee God abſolutely as he is in himſelf?*

A. The Saints in glory do 1. not abſolutely ſee God as he is in himſelf; for that which is infinite cannot be comprehended of that which is limited; but 2. God doth manifeſt himſelf unto them, ſo far forth as a creature is capable for to know him, Pſal. 16. 15.

Q. *How is it that the Saints do not wax dull at the glory of ſo great a light?*

A. To the end that the Saints ſhould be fully contented, and not wax dull at the glory of ſo great a light; God doth 1. perfect the powers of the ſoul, 2 perfectly repaire his image in his Elect, and 3. by his power enlarge the capacity of the ſoule, ſo far as the nature of man will bear, 1 John 3. 2.

Q. *Why ſo?*

A. 1.

A. 1. That it might alwayes be fully ſatisfied with the beholding of him, and 2. that without wearineſſe at any time, Pſal. 17.15.

Q. VVhat is the ſubject of happineſſe?

‖ A. The ſubject of happineſs is the whole man, Rev. 20.6. & 22.14.

Q. VVherein ſtands the happineſſe of the body?

A. In this eſtate of bleſſedneſs, 1. the body is united to the ſoule; and 2. laying aside corruption and mortality, is changed to 1. an incorruptible, 2. immortall, and 3. ſpirituall body, 4. like to the glorified body of Chriſt our Saviour, 1 Cor. 15. 41, 42, 43. 1 Joh n 3. 3.

Q. VVhat followeth from all this?

A. Hence followeth 1. perfection of the whole man, 2. conformity with God, 3. unſpeakeable joy, and 4. endleſs glory, Rev. 22. 5.

FINIS.